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1602.

SIGILL.

Scortatores & adulteros damnabit Deus.

Heb. 13.4.

Errata.

pag. 14. l. 23. pro alterius uxori, lege alteri, uxori

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A
CENSURE
OF
SIMONIE,
OR

A most important case of Conscience
concerning *Simonie*

*Briefly discussed, not altogether perhaps
vndparallell for the Meridian of
these Times.*

By H. BURTON, Rector of little Saint Matthewes
in Friday-street London.

Caveat Mercator.



MAR. 8. 36.

*For what shall it profit a man, if he shall gaine the whole
world, and lose his owne soule?*



LONDON

Printed by William Stansby, for Edmund Weaver and
John Smethwicke. 1624.

1943:01



TO THE HIGH
AND MIGHTIE
PRINCE,
CHARLES,
PRINCE OF WALES, DVKE
of CORNWALL and YORKE,
Earle of Chester, &c.

My gracious L O R D and M A S T E R.



E greatest Vessels,
and the most storme
proofe, yet require the
strongest guard, when
they carrie such a
fraight, as Pyrates
seeke to make their
Prey and Prize: then
let mee craue your

HIGHNESSE pardon, for putting this my
small Barke under your Castle Wall, as fearing

§ 2 both

THE EPISTLE

beth storne and shot; such Merchandise being im-
barks therein, as may prouoke the whole Fleetes of
Spirituall and Ecclesiasticall Merchants (Pirates
rather, floating euery where vpon the Catbolicke,
yea Narrow Seas, and not suffering any bound for
the Holy-land, to passe, but such as will Trucke
and Trade with them) to surprise and prey vpon
me. I know the Cause is good, though I acknow-
ledge the Actor weake. And although this be a
kind of fruit, naturally sharpe and tarte (especially
to agnish palates, and queasie stomackes) as also
accidentally, for want of a good season to give it a
competent ripenesse; hauing, since first it began to
bud, growne slowly by succissiou and intermissiou
howers, borrowed from my Court-seruice, and my
Church Cure; and, till now, lyen close couered vnder
the late Frostie barren Winter, now reuived, as
the Plants with the vernal Sunne: it cannot chuse
but receiuue a great addition of ripenesse and relish,
if (besides the vniuersall influence of this comfor-
table season) it injoy but a speciall reflection of
your H I G H N E S S E gracious Countenance vp-
on it. The rather, it being a Subiect, not vnworthy
the knowledge of godly Christian Princes, who ac-
count the care of Religion as the richest gemme
in all their Diademe. A care, which hath made
the Diademe of your Noble Father, his sacred

M A-

DEDICATORIE.

MAIESTIE more glorious, then all the Kings
in Christendome, and which (I trust) shall propa-
gate his glorie to perpetuitie; unto the which care
also (as unto a Crowne) Gods good grace, and the
myrrour of his MAIESTIES example, wherein
you dayly looke, haue already intituled you, as the
most hopefull heire apparent.

And beere giue mee leauue, most Gracious
PRINCE, to relate a pithie, and pious exhorta-
tion of that learned and godly Bishop Iewell, to
Queene ELIZABETH of blessed memorie, up-
on the like occasion. A speech, which because it
doth immediately and primarily refect vpon his
MAIESTIE her happie Successor, I canot wish
a worthier Iewell, then your HIGHNESSE,
to recommend it.

O that your Grace did behold the mis-
erable disorder of Gods Church, or that you
might foresee the calamities, which will fol-
low! It is a part of your Kingdome, and such
a part, as is the principall proppe and stay of
the rest. I will say to your Maiestie, as Cy-
rillus sometimes said to the godly Emperors,
Theodosius and Valentinian: *Ab ea, qua erga*
Deum est, pietate, reipublicæ vestra status pender.
You are our Gouernour, you are the Nurse
of Gods Church. We must open this grieve-

THE EPISTLE

before you. God knoweth if it may bee redressed, it is run so farre. But if it may be redressed, there is no other besides your Highnesse, that can redresse it. God hath indued your Grace with many graces and fauours: O turne and employ these to the glorie of God, that God may confirme in your Grace the thing which he hath begun. To this end hath God placed Kings and Princes in their State, as *David* saith, *That they serue the Lord, that they may see, and cause others to see to the furniture of the Church.* The good Emperour *Iustinian* cared for this, as much as for his lise. *Constantine, Theodosius, and Valentini-an*, and other godly Princes, called them selues *Vasallos*, the subiects and bond seruants of God. They remembred that God furnished them in their houses, and were not vnmindfull to furnish his house. Thus and much more this good Bishop, to the same purpose. And turning himselfe to the Assembly, having also reproved *Sacrilege* and *Symonie* immediately before, he addeth these words: Haue patience, if any such bee here, as I well know there are, whom these things touch. Suffer me to speake the truth, it is Gods cause; The livings of such as are in the Ministerie, are not

DEDICATORIE.

not in their hands, to whom they are due, All other Labourers and Artificers, haue their hire increased double as much as it was wont to be: onely the poore man that laboureth and sweateth in the Vinyard of the Lord of Hostes, hath his hyre abridged and abated. I speake not of the Curates, but of the Parsonages and Vicaridges, that is, of the places which are the Castles and Towres of fence for the Lords Temple. They seldom passe now a dayes from the Patron, if he be no better then a Gentleman, but either for the Lease, or for present money. Such merchants are broken into the Church of God, a great deale more intollerable then were they, whom Christ whipped and chased out of the Temple. Thus they that should bee carefull for Gods Church, that should be Patrons to prouide for the Consciencies of the People, and to place among them a learned Minister, who might be able to Preach the word vnto them, out of season and in season, and to fulfill his ministerie, seeke their owne, and not that which is Iesus Christs: They serue not Iesus Christ, but their belly. And this is done not in one place, nor in one Cittie, but throughout England. A Gentleman

cannot

THE EPISTLE

cannot keepe his house, vntesse he haue a
Parsonage or two in Farme for his prouisi-
on. O mercifull God! whereto will this
grow at last? If the misery, which this plague
worketh, would reach but to our age, it were
the more tollerable; but it will be a plague to
the posteritie, it will bee the decay and deso-
lation of Gods Church, and it. So this good
Bishop.

It needes no application. Onely let mee craue
leauue to Petition your H I G H N E S S E, that you
would be pleased to sollicite his sacred M A I E S-
T I E for two things. The first is: that a compe-
tent proportion may bee allotted out of euerie Im-
propriation (especially where the Vicaridge in-
dow'd is incompetent or none at all) for the main-
tenance of a sufficient Minister. The second is, that
some remedie may be vsed, for the more exact pre-
vention of Simonie. These are two things well be-
seeming our great Defender of the Faith. His
wisedom can best giue direction, and his authoritie
life, to Acts of such difficultie. The great Ship
of Good hope, hauing those two goodly Deckes,
the Vpper and the Lower, so well Man'd, so well
Rigg'd; hauing such a wise experienced Pilot, as
his M A I E S T I E, to command; such a Masters
Mate as your H I G H N E S S E, to persuade; such

DEDICATORIE.

vnanimous Mariners to obey the becke of their Go-
uernour, what Fort of vice shall withstand her
batterie? What force or fraude of foes shall dare
to affront her, or be able to board her? What Port
offriends will not open its amplissimum sum,
to intertaine free Traffike with her? What Im-
propriator will not freely come in, and returne a li-
berall share into Gods Sanctuarie? What Simo-
nist shall dare to shew his head, much lesse his gol-
den hands, where once his MAIESIE, and
that Honourable Court of Parliament, haue con-
cluded the contrarie? Yea, what not? What so
happie, that we may not hope? Or what so iust,
which the grand Aduersarie, euен Satan himselfe
may not feare? if these hopefull beginnings may
but attaine to a faire conclusion. And Satans ma-
lice shall neuer be able to preuent it, if our finnes
doe not. The Lord blesse his MAIESIE with
many happie halcyon-dayes, & blesse your HIGH-
NES in a daily growth of Grace, and loue of the
Truth, that the estate of this Church & Common-
wealth may flourish vnder the King, and his Roy-
all off-spring in all peace and truth, vntill the com-
ming of our Lord Iesus Christ. AMEN.

Your Highnesse

most humble seruant



THE PREFACE TO *the Reader.*



Hristian Reader , as this small Treatise is generally intended for the good of Gods Church : so in particular there is no man of what degree or estate souuer, whom it may not in some sort or other neerely concerne , to entertaine it into his most serious consideration. There is nothing amongst men more common, then to to buy and sell. And lightly sinne is the Stickler or Broker betweene both. *It is naught, saith the buyer; It is pure good, saith the seller:* when both the simulation of the one, and the dissimulation of the other, is the worst part of the commoditie. Yet I speake of such commodities , as are a lawfull Mart, and Market-able, as we say ; I speake not of stollen goods, whereof the very actuall buying and selling is yniust; and proues euendan-

To the Reader.

dangerous to the Parties , often Fellowious.
If therefore euery man shoule bee carefull
not onely (in regard of Gods law) how , but
(also of mans Law) what he buy or sell in the
open Markets or elsewhere, though it bee a
thing of common prise: How much more
then in such things, as are not of a common
nature , and the very act of buying and sel-
ling thereof is questionable for the lawful-
nesse of it , or rather out of question vnlaw-
full ? Of such things onely I would heere
warne all buyers and sellers ; no lesse then if
a man proscribing his house to sale , should
cause to be proclaimed , *Domum pestilentem* *Cic. Offic.*
vendo, I would sell a house infected with the *lib. 3.*
Plague. Yet such a house may come to bee
purged again. But if a man should proclaime,
I sell a House or Land, hauing a crackt Title,
the sale whereof I cannot warrant to bee
good (which too many can make sale of,
without proclaiming any such thing) where
would he finde a Chapman to giue him his
prise , vnlesse such, whose braines were as
crackt, as his Title is. Or if a man wittingly
sell , and another ignorantly buy a crackt Ti-
tle, it is but so much dammage to the one,
but how great damnation to the other ! But

To the Reader.

Ioe I warne you here of a House, the condition and title whereof is worth the inquiring after, before wee goe about to buy it. This house is Gods house. Which, if it be infected with the Pestilence, consider; if the Title of it, and of the Demaines be crackt, for matter of sale, consult. It is a speciall case of conscience; for resolution wherof, I intreate thy paines and patience in the perusing of this small Treatise. Reade it, as I haue writ it, for conscience, and not for curiositie. Wherin I take not ypon me to determine, but onely haue impanelled a graund Iurie of ancient and learned Doctors, whose ioynt Verdict is here deliuered. Nor haue I hookt in all the out branches, that the Learned haue obserued to grow from the same Tree of Simonie; I haue gathered onely the maine, leauing the remaines for Gleanings.

Ob. But many one will say, what is this to me? This is a subiect out of the common Road-way of my Reading. I am no Minister, saith one: I am no Patron, saith another; &c, and therefore what is Simonie to me?

I answere (as I said before) I know no man of what condition soever, whether hee be high or low, rich, yea or yet poore, whom

this

To the Reader.

this Treatise doth not either directly and immediately , or else indirectly and by way of necessarie consequence concerne. As for all Patrons, it concernes them directly: it concernes all Ministers directly , whither actuallly Ministers , or such as deuote their minds that way. It concernes all other persons, such as are neither Patrons,nor yet capable of the Ministerie, if any haue but children and portions to bestow on them; that he would consult with this little Booke, whither it be Lawfull for him , or no (as the too common fashion of the world is) to lay out his money for a Benefice for his Sonne. Yea, it may concerne all such Courtiers, or Noblemens Stewards, or great Officers Clerkes or Secretaries, who though they be no Patrons themselves , yet perhaps haue some facultie to deale as Patrons. If any Reade, and reape any profit hereby, either by preuenting what may bee misdone , or by repenting of what is done , I haue my desire and reward. And for this *Censure of Simonie*, if it must needes procure the Simonists censure, let him turne the edge the right way, vpon himselfe , not vpon me; except he had rather in malice cut me, then in mercie cure himselfe.

Farewell.



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assembled. pag. 125.

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many poore Soules, that perish for want of foode. ibid.

The Authors Conclusion containing his ingenuous
Protestation, and zealous Gratulation.



I

A CENSURE OF SIMONIE.

HEre first I may seeme to usurpe the Mathematicians priuiledge, in begging a Suppositum, that such a thing there is, as Simony. For in the opinion of many, Simony bath lost its being, in rerum natura, as being long agoe antiquated, and out of date, dead and buried with Simon himselfe. And if (as Chrysolome saith) the gift of giuing the Holy Ghost, was peculiar to the Apostles, so that not euен Philip baptizing, gaue the Holy Ghost withall; For this gift was proper onely to the twelue: and if Simony be surnamed of Simon the Sire, and Simons Sinne was about the buying of the Holy Ghost: then that gift ceasing, and Simon being deceas'd, where is there left so much as the name of Simony, to lend a title to our intended Treatise? The Germanes haue very good Lawes to punish drunkenesse, but they find it very hard to define what drunkenesse is. So in England, we haue good Lawes to punish adultery, but wee find a great difficultie in conuincing any of committing the act of adultery. So it may bee said of Simony. First therefore let vs see what Simony is.

*Cal. Rhod. l.2.
antiq. l.8.c.3.
Chrys. in Act.
Apost. cap.8.
bom.18.
τέτο γάρ το
δύσκον μόρων
ταῦ διδέκα
λιῶ.*

CHAP. I.

Wherein Simony is defined, first, generally and largely, then more strictly and exactly.

EOr the Definition of Simony, briefly, we may reduce it to the Authoritie and Testimony of two especially: to wit, the Canonists and Schoolemen; who haue beeene the most exact obseruers and Collectors of what hath been deliuered by the most learned Doctors of the Church from time to time touching the nature of this matter.

2 A Censure of Simony.

Can. I. p. 2. qu. 1.
gloss.

Can. I. p. 2.
qu. 3. gloss.

Aqu. 22. q. 100.
1.

Zanob. de ex.
unus cultu.

Ibid. Qui studet.
Concil. Const
Sess. 43. Decre-
sum contra Si-
moniam.
Can. I. qu. 6.

matter. For the Canonists, let Gratian speake, who saith,
Simonia est studio & cupiditas, vel voluntas emendi vel vendendi
aliquid Spirituale : Simony, is an intentiue desire, or purpose to
buy or sell some spirituall thing. And in another place hee ad-
deth, Simonia est, emere vel vendere res Corporales Ecclesia. It
is Simony to buy or sell the Corporall goods of the Churcb. For
Schaole-men, let Thomas Aquinas speake, who succeeded
about one hundred yeeres after Gratian, hee saith in effect
the same : Simonia est studio & voluntas emendi vel vendendi
aliquid Spirituale, vel Spirituale annexum. Simony is an earnest
desire of buying or selling any spirituall thing, or that which is
annexed to that which is spirituall. On these two Definitions
(in effect One) depends the whole Law of Simony, having
the testimony of the whole Church from the Primitiue age
thereof, till this present. Zanobius vsing the very same Defi-
nition concludeth, Sic definierunt Theologi. All Divines and
Doctors bane so defined it. And not without good reason :
For in these two Definitions is concluded whatsoeuer may
be said of Simony, whither wee respect the Obiect, or the
Subiect of it ; in the Obiect, whether wee vnderstand the
Spirituall gifts, or Corporall goods of the Churcb : in the
Subiect (I meane not the Subiect of Predication, as Logi-
tians speake, but of Inherence) whither wee vnderdend the
Affection onely, or the Action also ; Be it Actuall, or bee it
onely Intentionall. All is Simony. As Gratian also saith, Si-
monia committitur & circa ordinem, & circa Beneficium ; Si-
mony is committed both in respect of Orders, and in respect of the
Benefice it self. The Councel of Constance hath decreed the
same, That Simony is as well committed in the Title, as in the
Order. But hereunto Gratian puts an obiection : Non viden-
tur Spiritus Sancti donum emere, qui non pro consecratione, sed
pro electione munera largiuntur : cum nullius spiritualis gratia
aliquos faciat electio participes : that is, They seeme not to buy
the gift of the Holy Ghost, who bestow their rewards, not for the
Consecration, but for the Election. But he addeth the answer :
Sed sicut Ecclesiasticarum rerum emptores simoniaci indicantur,
quia Ecclesiasticis officijs ita adiuuit e sunt, ut alterum sine alio

A Censure of Simonye.

3

to alieni non proueniat : ita quia per electionem peruenitur ad consecrationem , perinde simoniacus habetur , qui pro Electione pravia largitur , ac si pro consecratione munera dedisset ; But (faith he) as buyers of Ecclesiastical things, are indged simoniacall, because those things are so annexed to Ecclesiastical duties, as one cannot have the one without the other: so because by election a man comes to his consecration , hee is accounted no lesse a Simonist, who bestoweth gifts for the Election, then if hee had gi- his money for Consecration.

Now if the former Definitions seeme too large ; especially to such , as would faine packe vp all Simony in the same fardell, with the gifts of the Holy Ghost, as Commodities of one and the same kinde : to gratifie these, we might reduce All to the same termes, and say, *Simony is a Desire or Act of buying or selling the gifts of the Holy Ghost.* So Master Calvin (in Act.8.) approves this to be the most proper Definition of Simony. Onely the Question is, what kindes of gifts of the holy Ghost may bee here implied , the Merchandizing and Chafering whereof, either is, or may well be called either Simony, or at least a branch of it. Lyra (in Lyra, in Act.8. Act.8.) saith, *Simon volebat emere potestatem dandi Spiritum Sanctum, intentione Lucri inde recipiendi : propter quod ab ipso nominatur vitium Simoniae, quo aliquis vendit aut emat Spiritualia ; Simon would buy the power of giving the Holy Ghost, with intention of gaining thereby : as Saint Augustine saith: Quod Aug. in Iob. venderet, emere volebat. He would buy that, which he purposed Tract. 10. to sell againe.*

For which respect from him is named the sinne of Simony ; when any man buyeth or selleth Spirituall things. Now wee may reduce all those gifts of the Holy Ghost concerning his Ministers (for these onely are pertinent to our purpose in hand) to these two heads : either those gifts giuen by imposition of hands in Ordination, whereby Ministers receiue a ministeriall power to preach the Word, to administer the Sacraments, to remit and retaine sins, which is the dispensation of the Keyes : Or else those, whereby a Minister seceiueth a particular Charge ouer this or that flocke,

flocke, which being done by canonicall and orderly calling, it is a gift no lesse ascribed to the *Holy Ghost*, then that other of Ordination. So the Apostle expresseth in his charge to the Clergie of Ephesus (Act. 20. 28.) Take heed to your selues, and to the whole flocke of God, Whereof the *Holy Ghost* hath made you *Episcopas*, or Ouerseers. See here, to be an Ouerseer, whereth *Episcopus*, by a note of Excellence, as the Superior Ouerseer, or Superintendent ouer all particular both flockes and Pastors in his peculiar Diocese: Or else every inferiour and subordinate Minister in his severall Parish, placed as an Ouerseer or Watch-man ouer his flocke, as *Lyra* also vnderstandeth. This is the gift of the *Holy Ghost*. Now then to buy this gift, to be made a Bishop ouer such a See, or a Pastor, or Rector of such a flocke, doth it not iumpe with this definition of *Simony*? For *Simony* is a trucking of the gifts of the *Holy Ghost*: but such an Ouerseership is a gift of the *Holy Ghost*. Therefore to buy this gift, is *Simony*.

Sub nomine Episcoporum intelligentur alij Ecclesie Ministeri. Lyra.

C H A P. II.

Wherein the former definitions are cleared from certaine objections and nice distinctions.

But for answeare to our former Argument, The sophistical Simonist, or simoniacall Sophister, distinguisheth, *Inter Beneficium & beneficium*, betwenee the *Benefice*, and the *benefit*; Or more distinctly, *Beneficium emi, non officium*: He buyeth the profit, not the office: *Non Curam, Sed curram* not the Cure of others soules, but the Cure and prouision for his owne body. *Paschalis P.* answereth this objection: *Si quis obiecerit non consecrationes emi, Sed res qua ex consecratione proueniunt, penitus despere probatur; Nam cum corporalis Ecclesia, aut Episcopus, &c.* If any shall object that bee buyeth not the Consecrations, but those things which follow and attend the Consecration, bee is a manifest Dostard. For seeing a Corps

A Censure of Simony.

Corps of a Church, or a Bishop, or such, cannot subsist
or be maintained, without things Corporall; no more then
the soule can live corporally without the body; whosoever
selleth the one of these, without which the other cannot
goe alone, hee leaues neither vnsold. Whereupon Gratian
saith, *Quando quis promouendus est ad Ecclesiam vel ordinem,*
fructus pronenuntiis istre ordinis; & ideo non licet emit. When a
man is to be promoted to a Church or Bishopricke, or to the order
and office of it, the fruits doe follow by right of order, and there-
fore the purchase is not lawfull. Both Pascals comparison, and
Gratians reason, are apt and good. For there is such a mu-
tuall and immediate relation, yea, combination and vniōn
betweene the Ministry and the Maintenance, as one can-
not Subsist without the Support of the other, no more then
the soule can exercise sundry faculties (especially those sen-
sitive offices) without the instrument of the body, or the
body can doe her Dutie, without her ordinary Diet. And
as Boaz tendered to his kinsman the purchase of Elimelech's Ruth 4.
Lands, which at first offer he was willing to buy; but
told him withall, that hee must purchase it of Naomi by
marrying Ruth, both must goe together: So he that will
buy the lands or inheritance of the Church and of the Mi-
nistry, hee must make account to buy Ruth with it. The
maintenance & the ruthful, and carefull office of the Mi-
nistry goe hand in hand together; buy the one, and buy the
other too. Therefore anciently Ordination did vse to carry
the title with it; as *Concil. Chal. Can. 6.* So that hee who
would buy the Maintenance, must buy also the Ordinance.
And is not as well the Maintenance, as the ordinance of
the Ministry, a gift of the Holy Ghost? Doth not the Lord
say, *I haue giuen the tithes to the Levites?* and are not these Num 18.22.
tithes holy? And who can giue a holy gift, or make a gift ho-
ly, but the Holy Ghost? Whence I inferre this Conclusion:
Simony is a Desire, or act of buying or selling the gifts of the
Holy Ghost: but tithes, holy tithes are a gift of the Holy Ghost:
Therefore, the Desire or Act of buying or selling holy tithes
(by which I understand all Church Maintenance) is Simony.

Ibid.

*Cbr. in Act. 1.
Hom. 3.*

Remains. p. 232.

So that the Simonists former distinction serueth onely to distinguishe right reason, and his owne fond imagination, which are no way compatible, but must needs make him, *ut cum ratione insanias*. And truly I very easily belieue, that hee speakes as hee thinkes ? For few such Merchants would bee at that cost, to purchase such a Cure, were it not for the Commodity, as *Cbrysostome* saith, *I suppose no man, though never so thirsty of glory, would ever be made a Bishop, unless necessarie called him therunto*; For who is sufficient for these things ? And Cardinall *Poole*, being charged by a Cardinall of the aduerse faction, with ambition in ouer-hasty seeking after the Popedome, answered, *That he thought not the burthen of that great office to be so light, but that he was of the minde, that it was rather to be feared, then desired. But later times are so pregnant, producing such sky-soaring spirits, as now, who is not sufficient for these things ?* And what reason hath any man of reason to thinke, that these sufficient men should haue such leaden heads, as once to vouchsafe to reach out their golden hands, to the end to purchase and pull vpon themselves the burthen of such a Cure : no more then he would thinke, that such would euer bee content (if it were possible) to become ioynt-purchasers with Christ, whose *Bisbopricke* cost him the shedding of his most precious bloud; no nor euer imitate Saint Pauls example, *Phil. 2.17. or obey Saint Johns precept, 1. Job. 3.16.*

CHAP. III.

*Wherein other shifts and evasions are
met withall.*

But what is become of my Simonist ? I thought I had catched him fast euен now with my *Syllogisme*. But *Quo teneam vultus mutantem Protea nido?* How shall I hold this shifting *Proteus* ? with what Cords or Wychs shall I bind this Sampson-like *Simon*? *Emit, non Emit: beneficium, non*

A Confute of Simonie.

7

non Beneficiis: curam, non Curam. But at the last, hee must confess (and therein hee mockes not) that hee hath certayne Locks, whereon never came Razor; that is, certaine Flockes or Piecess never yet polled from the Church, or not touched (at least in his owne sleepie sense and apprehension), with the Razor of Conuiction vnder the name of *Simony*. The temporall benefit indeed hee hath bought, to wit, the Glebe, the Tythe, and the like: proue this to bee *Simony*, & then I shall be as other men. And in this his conceit, hee is as strong as *Sampson*: yea, so confident, that hee dare say, that *Tythes* are meere Temporalls, Lay Fees. But as *Sampson*, after his lockes were shauen, neuer thought that his strength was gone, till by wofull proofe he found it: So our *Simon* here, thinkes all is well with him, so long as he strongly imagineth that his *Tythes* are but Temporalls; and so long, no *Simonist*, not as other men.

But now *Sampson*, the Philistins bee vpon thee; yea, stronger then the Philistins, A Troope of Truths doth beset thee. What? *Tythes* temporall? In what Grammet haue you learned to ioyne this Substantive and Adiectiu together? I am sure not in Gods Booke? There is no such incongruitie, no *Solecisme*, no false construction there. There he deserves the Ferula, the Rod, a *væ*, that incongruously calls sower, Sweet: and Sweet, Sower; Good, Euill: and Euill, Good: And shall hee escape, that calls Sacred, Secular? *Tythes*, Temporalls? Or he, who saith, Give unto *Cesar* the things that are Gods? Let mee but a little shake *Aarons Rod*, and *Christ's many-corded Whip*, at our indisciplined *Simon*, to make him at least attentive to what the Scripture saith. *Tythes*, I am sure, were once Sacred; and what God hath once *Sacred*, call not thou Common. But when *Sacred*? When? Why not, when *Adam* was first Created? When hee was endued with the ten Moralls of the Law? And is it not more then probable, that among the ten, the Lord allotted a *Tythe*, for the maintenance of his seruice: Seeing among the ten hee appointed a time for

his

his seruice, euen the Sabbath Day, the Sanctification whereof, Tythes were properly to attend vpon ? Tythes then, no doubt, were sacred from the beginning of Adams creation. For else, when did Abraham learne to pay tythe of All to Melchisedeck, the Priest of the most high God ? Or what moued Jacob to vow the paying of Tythes ? Was it onely from the Example of his grandfather ? Or were his Tythes onely voluntary and arbitrary, till by vow made necessary ? Why not then his other seruice, which he then vowed, which he was bound to performe, though hee had not vowed it at all ? His vow was but a stronger Bond to hold and helpe him, to the better performance of that dutie, which notwithstanding was due without a vow. As our solemne vow in Baptisme is but a stronger Bond to tye vs to that obedience to God, which wee ought most carefully to performe, no lesse, then if wee had not vowed at all.

But if as yet you deny Tythes to bee Consecrate and Sacred, by diuine instinct or institution, as wanting expresse precept: yet at least you your selfe cannot but confess they began then to be sacred, when God said (Leuit. 27.30.) All the Tythe of the Land, both of the Seed of the ground, and the fruit of the Trees, is the Lords; it is holy to the Lord. Yea, so holy, so sacred, that (as in the next Verse) If any man shall redeeme any of his Tythe, he shall adde the fifth part thereto. And every Tythe of Bullocke, and of Sheep, and of all that goeth under the Rod, The tenth shall be holy unto the Lord, v. 32. Yea, so holy, as v. 33. He shall not looke if it be good or bad, neither shall he change it, else if he change it, both it, and that it was changed with all, shall be holy, and it shall not be redeemed. Loe then, how sacred Tythes bee ratified by a double Tense, They are holy, and, They shall bee holy to the Lord : As Jacob confirmed his sonnes blessing, I haue blessed him, and hee shall bee blessed. And where it is said, That the Tenth Is holy to the Lord, * a Learned and Reuerend Prelate of our Church in his Booke of Tythes, hath out of the Present Tense, drawne

* D. Carleton
Bishop of Chichester.

drawne this obseruation, That the Tenth began not now to bee sacred, or consecrated, but onely to bee appropriate for the time to the Levites, concluding the Ordinance to be morally perpetuall from the Creation.

CHAP. IIII.

Tythes in the New Testament proued to be equally Sacred with those in the Old, against the Simonists ob-jection: and consequently the definition of Simony, concluded according to the former definitions of it, by the Schooles and Canons.

YEA, saith our Simon, I deny not, but that the tenth was holy and sacred during the time of the Old Testament, but it ceaseth to be so now in the New. O Heresie, worthy of Simon himselfe! O Folly, well beseeeming the Aramites! who being alreadie ouercome in the Mountaines, promised to themselves the Victorie in the Vally, Saying, The Lord is the God of the Mountaines, and not God of the Vallyes; And is the Lord the God of the Old Testament, and not God of the New? Yes, euen of the New also. For Marke: The Tythea were not said to bee holy to the Le-vites, but to the Lord; Nor, that they were the Levites, but the Lords? The Tythes is the Lords, it is holy to the Lord, Levit. 27. 30. Therefore the Lord rebuking the Iewes for neglecting the payment of their Tythes, hee takes the wrong as done to himselfe, saying, Yee haue robbed Me. Mat. 3. 8. Hee saith not, Yee haue spoyled the Levite, and the Priest, but, yee haue spoyled Me. If then the Lord himselfe, and not the Levite bee intituled and interessed in the proper right of Tythes, then certainly they are as sacred now in the New Testament, as euer they were in the Old. The Tythes are holy to the Lord. Levit. 27. 28. and they shall bee holy to the Lord, v. 32. They are holy (it was said then) to the Lord of the Old Testament, and they shall bee

1. Kings 30.

holy to the Lord of the New Testament: And to vs there is but one Lord.

And tell mee, foolish selfe deceiving Simonist, whosoever thou art, tell me when and where Tythes ceased to be sacred? and if thou canst not tell, how darest thou call them Temporalls? But let me tell thee by the Word of the Lord, that Tythes are perpetually sacred. Search the Scriptures. Goe learne what that meaneth, *Abraham gaue Melchisedech Tythe of all.* If thou vnderstandest it not, aske the Apostle: and it is worth the consideration, *For Consider (saith hee) how great this man was, unto whom euен the Patriark Abraham gaue Tythe of the Spoyles.* *Abraham, the Father of all the Faithfull, not of the Iewes onely, but of vs Gentiles also, payd Tythe of All.* To whom? To *Melchisedeck.* And what was this *Melchisedeck?* *Priest of the most high God, King of Righteousnesse, King of Salem:* in all, a perfect Type of *Christ our eternall high Priest, the Lord our righteousness, Prince of Peace.* Did *Abraham* then the Father of the Faithfull, yea, the Type of Gods faithfull Church, in the Loynes of whose faith (as I may say) were all the faithfull, giue the Tythe of all to *Melchisedeck*, the true Type of Christ our eternall high Priest, and the Minister of a better Testament? and shall wee doubt to tread in the steps of faithfull *Abraham*, except wee will be Bastards and not Sonnes? And if the Apostle vse it as an Argument to prove *Christs Priesthood* more excellent then *Aarons*, inasmuch as euен *Levi in the Loynes of Abraham paid Tythes to Melchisedeck:* How doe wee then vphold and maintaine this Prerogatiue of *Christs Priesthood*, while wee either deny or diminish his right of Tythes in the Ministry of the New Testament. Sith *Aaron*, who was farre inferiour, received Tythes in the Old; yea, rather, if the Leuiticall Priesthood, being inferiour, received Tythes: then the Evangelical, being superiour, much more. And why is *Levi* said in the Loynes of *Abraham* to haue paid Tythes to *Melchisedeck?* but plainly to giue vs to vnderstand that this payment implied an acknowledgement of Christ their Sonereigne Lord and true high Priest,

A Censure of Simonie.

II

as in whose onely title and right they also received Tythes. Hence is it, that all the Levites paid the tenth of their Tenth to Aaron the high Priest, and to his Successors ; Hee being also a Type of Christ. Let euē the spirit of contradiction it selfe, but note how frequently and how effectually the Apostle presseth the right of Tythes resident in Christ, as a notable prooofe of the eternitie of his Priesthood. For in the seventh Chapter to the Hebrewes, the Apostle mentioneth this argument of Tythes no lesse then six or seuen times ; as, Verse 2. 4. 5. 6. 8. 9. Hee therefore that denieth Tythes to bee due to Christ in the Ministry of the New Testament : what doth he else but deny the eternitie of Christ's Priesthood, the ministratiōn wheroft must continue til time shall be no more. Yea, he must also deny, that Melchisēdeck was a true type of Christ, by vertue of receiving tythes : if now Tythes bee not really due to Christ in the New Testament, as they were typically prefigured in the Old.

Num. 18. 18.
Veritas rei
pertinet ad Chri-
stum, sed umbras
ad Legem Aqu.
in Col. 2. 17.
Et Calu. ibid.
substantia illa-
rum rerum quas
Ceremoniae omnes
figurabant nobis
exposita estante
oculos in Christo
quia in se conti-
net, quicquid illae
futurum defig-
nabant.

Againe, when began Tythes first to be paid ? Was it not so long before the Law was given, or the Levites borne ? Could the Leviticall Law then disannull the nature of Tythes, that they should not for euer continue sacred, being before the Law consecrated in Act by our Father Abraham, the Type of Christ's Church, vnto Melchisēdeck the Type of our eternall high Priest Christ Iesu ? * Deci- Concil. Ma-
mas Deo, & Sacerdotibus Dei dandas Abraham factis, & Ia-
coē promissis insinuat ; & omnes Sancti Doctores commemorant. gunt.ca. 3. 8. de-
cimis.

That Tythes are to bee giuen to God, and to the Priests of God, both Abraham by fact, and Iacob by vow doth insinuate : and all holy Doctors doe anouch it. Admonemus vel prcipimus, vt Decima de omnibus Dari non negligatur quia Deus ipse sibi Dari constituit, &c. Wee admonish and command, that the tenth of all things be not neglected to bee paid, because God himselfe hath ordained it to bee giuen to himselfe. And the perpetuitie of Christ's Priesthood is proued by Tything, as Heb. 7. 8. There bee receiued Tythes, of whom it is witnessed that bee liueth. Or let the Simonist goo learmewhat that meaneth, Enen so

1. Cor. 9. 14.

hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. Who seeth not, that the Apostle there doth parallēl the Leviticall maintenance, and the Lords Ordinance, the Altar, and the Gospel together. And doth not the Apostle there challenge to himselfe a power in such maintenance, as well as others ? Marke ; a power. And whence, but from the Lords Ordinance ? And where appeareth the generall practise of this Ordinance, but in the Leviticall Maintenance ? And where hath this Maintenance the first foundation and institution (besides the Creation) but in Christ, figured in Melchisedeck, who received Tythes of Abraham, the father and figure of all the faulfull, the Church of God ? And shall not Tythes then be for euer sacred ? And if sacred, is not hee a prophane Simonist, that offereth to buy them ? Yea moreouer, are not the Ministers of the Gospel called the sonnes of Levi ? Mat. 3. 3. The text is pregnant, and plaine, and Interpreters subscribe to the truth of it. Christ was to fine the sonnes of Levi, that they might offer to the Lord in righaconsnesse ; that is, his Apostles and Disciples of the Gospel. These are called the sonnes of Levi, because they succeed Levi, in the Ministry. And if we be Levis sonnes, who shall deny vs Levis inheritance ; seeing wee are Levites to the same Lord, the perpetuitie of whose Priesthood, the paiment of Tithes to his Levites are a pregnant argument of. And if yee deny him Tythes, you must of necessity deny him the Priesthood too, & so with the Iewes conspire to kill him, that the inheritance may be yours. Yea, we are Levis sonnes, fined and purged from the refuse of Legal Types and Ceremonies : & shal our Tythes be lesse sacred ?

Obiect. But some will say : Wee haue no expresse Precept in the Gospel for paying of Tythes. I answere, There are demonstrations enow, and those most strong. But what needs any expresse Precept ? The Precept is expresse enough in the Law. He that is more seene in the Law, then in the Gospel, and stands more upon Antiquities, then Verities ; If the God of this world had not blinded his eyes, might acknowledge the antiquitie of this Precept in the Law to be

be so plaine, as it needs no further explication or reestablishment in the Gospel. The *Tythe is the Lords*, saith the Law. And doth not the Gospel ratifie the same, saying, *Give unto God those things that are Gods?* Is not this an expresse Precept. Indeed Christ and his Apostles being busie in founding a new Church, suspended the practice of receiving Tythes, vntill the decrepitate Synagogue of the Leuiticall Ordinance expired, and the finall obsequies thereof were fully ended. But they left abundant evidence in their Gospels, to euict the right of Tithes to Christs Ministers, in the succeeding ages of the Church.

To conclude this point, That Tythes and all Church maintenance (call it what you will) benefit, or Benefice, profits, or corporall goods, they are *holie*, and of a spirituall nature, because they are consecrate to a holy vse : I doe not say, that *Res decimarum*, the things whereof Tythes consist, are in their owne nature spirituall : but *qua Decima*, as they are *Tythes*, consecrate to a holie end, and vse, they put on a spirituall nature. For euen as the bread in the Sacrament before it bee consecrate, and sanctified by the Word, it is common; but after the consecration, it becomes Sacramental and spirituall bread (which is that change the ancient Fathers so vsually speake of, not that bastard substanciall change, which the Pontificians would falsly fater vpon them) in which respect the Apostle calleth the *Manna*, and the water of the *Rocke*, in regard of their typicall significati- 1. Cor. 10.on, spirituall meate, and spirituall drinke : So those things whereof Tythes and all Church maintenance consist, in their owne nature, are temporall and common, but being dedicated to God to a holy vse and end, they are not to be holden any longer for temporall, but spirituall, I say in regard of their spirituall end and vse, for which they are consecrated. And what is the end and vse, of such consecrate things? Is it not for the maintenance of *Christs Ministers*? and are not they in their persons, in their profession, by calling spirituall? and of what nature then can their maintenance be, but Spirituall? For *Omnis nutritur à Simili, Spiri-*

rituall men, and spirituall meate : both of a like nature, both a like consecrated to God. So then Tythes, or Church livings, comming within the Verge of the definition of *Simony*, as being not onely annexed vnto spirituall things, but spirituall things themselves : it followeth necessarily, that to buy or sell such spirituall things, is *Simony*. The definition then of the Schoole-men and Canonists formerly cited, stands firme and good, hauing all the termes and parts of a perfect definition, accoding to the rules of Logicke : which in briefe may be reduced to a syllogisme thus: *Emptio vel venditio rei spiritualis est simonia: sed decima sunt res spirituales: ergo emptio vel venditio decimarum est simonia.* *Emptio & venditio*, is the *Genus*: *Simonia*, is the *Species*: and *res Spiritualis*, is the *Differentia*. As *Homo est animal rationale*: is a perfect definition : hauing the *Genus*, the *Species*, and *Differentia*. Therefore according to the definition of *Simony*, to buy or sell any spirituall thing, is *Simony*. In which respect *Iudas* in selling Christ, is said to commit *Simony*: *Non solum plagium commisit, quod liberum hominem: sed & Simoniam, in eo quod rem sacram vendidit: Hee committed not onely the sinne of man-stealing, by selling a free-man: but also of Simony, in selling a thing sacred or spirituall.*

cau. i. p. 2. qu. i.
gloss.

C H A P. V.

Other evasions or starting holes stopped.

Objections answered.

BVt the Simonist hath yet another vsuall starting hole, whereinto he creeps, when he is pursued with the Hue and Cry of *Simony*: hee confesseth indeed, because he cannot denie it, that *Tithes* are perpetually consecrate, and so, spirituall; and therefore to buy or sell them is *Simony*: but hee saith, hee buyeth not the *Tithes*, but either the *Gleebe*, or the *Temporalls annexed to his Benefice, or Bishopricke*. Well, to answere this, we will not take the benefit and aduantage of

of the definition of Simonie, which includeth as well those things annexed to spirituall things, as the Spirituall things themselves ; but wee say , that such Glebe and such Temporalls are now Spiritualls, as Tithes be. For as well the Free-will offerings and Oblations, as the Tithes were called holy. If a man dedicate to the Lord any ground of his inheritance, the field shall be holy to the Lord, when it goeth out in the Jubile, as a field separate from common uses ; the possession thereof shall be the Priests. Such Glebs therefore and Lands commonly called Temporalls, are indeed not temporall, being once freely and solemnly given by vow of our noble Predecessors vnto the Lord, for the more honorable maintenance of his Church ; but they are now spirituall , sanctified and separate from common use, as Tithes bee, they are holy to the Lord. Therefore, as it is a snare to devoure that which is thus sanctified , and after such vowed to enquire : So the Simonist doth but intangle himselfe in a snare , as the Conny is in her owne Burrow, when hee makes this his starting hole ; that so long as hee buyeth but the Temporall lands of the Church , hee commits no Simonie. *Sed continu res agatur.* *Simoniace, quid emisti? Glebam inquis, aut (te arbitro) Temporalia. Quantum emisti? Tanti. Agedum. Permittatur iam arbitrio calculorum, quantum inde sis lucratius, & num te negotiatorum satis prudentem tantumque praeſliteris. Annos glebae me reditus estimantur forte 20. li. aut supra ; ducentis vero , aut trecentis , aut quadringentis libris emisti. Natu, hereditatem tibi at posteris, tandem expere potuisses. Summa igitur, si computetur, huc recidit, quod hoc tuo mercimonio teipsum prodideris aut puerilem mercatorem, aut (quod magis suspicor) egregium veteratorem. Excute vero tuam ranta cause nimium indoſcen- tem conscientiam, & fatebore tandem, non te glebam tanti, nisi decimarum maior fuisset ratio , emissi. Vel sicut quis domici- lium charius emit, bona vicina gratia. Eadem prorsus ratio la- tifundiorum Episcopatum, vulgo Temporalium, habenda est. Emit quis, non Episcopatum, sed Temporalia , non quod sacrum est, sed quod seculare. Ita autem Temporalia partim ex latitudine utilitate, partim ex dominij dignitate estimantur. Quantum autem*

constet.

Leuit. 27. 21.

Prom. 20. 25.

conflet Ecclesiasticu honor, mihi non constat. Nec quenquam arbutor q[uo]d o[ste]nar sen q[uo]d o[ste]nar prae sanctum latum, ut dicat se honorem Ecclesiasticum emere. Si vero quod reliquum est Temporalium emat, viderit Empor, ne quantum rem emptam premium superat, tantum ipsum se honorem non neglexisse videatur. Nec quamquam existimo eò processurum audacia, ut dicat, tantundem esse, honorem Ecclesiasticum, & ciuilium emere. Nihil addo amplius. Satis est quod hic noster mercator ex sua ipsius conscientia arguantur. Nec sibi canere poterit, quin in istorum scopulorum alterum, Directe, vel Indirecte, misere impingat. But let this suffice to haue showne, both by evidence of Holy Scriptures, and testimonies of Ecclesiastike Doctors, and learned Diuines, that all buying and selling any Church preferments, vpon what pretence soever, is grosse Simonie, how finely and artificially soever conueyed.

C H A P. VI.

*Simonists convicted by the uniuersall voyce
of common Fame.*

IF Gods Word were altogether silent in the *Law of Tythes*, leaving them as a thing indifferent to bee paid or not, according to mens fancies and wills ; and that the Scriptures had consequently no shew of arguments to conuince Simonists, as wee haue heard : yet euuen the generall voyce of common fame (mee thinkes) should bee sufficient to cry downe Simonie, and to present it in the *Spirituall Courte*, or to procure a *Decree* against it in the *bigg Court of Conscience*. And here before the *Barre* of this vnpartiall Court, let mee by *Writ Summon* the Simonist to appeare. Thou hast bought some Benefice ; or other Ecclesiasticall preferment in the Church, but hast so carried and conueied the matter, as the world cannot bee witnesse how much thou hast giuen : yet so, and so much thou hast giuen, as by some circumstance or other, generall notice is taken of it (for such corruption

corruption will soone cast abroad a sauour) whereupon a common fame is raised vpon thee , that thou art a Simonist . So that if thou wilt be tried by God and the Countrey , thou art sure to bee condemned for a Simonist . For vox populi , vox Dei , euerie one saith thou art a Simonist ; therefore thou art one . Euen as an intemperate or incontinent person in a Parish ; the one is commonly drunke , the other followeth harlots , euerie boy in the street points at them ; There goes a Drunkard , There goes a Whoore-master ; But yet for all this , neijther will the one confess himselfe a Drunkard , because hee keepes his feet ; he wallowes not in the kennell , hee can vse his tongue , and the like ; Nor the other will bee an Adulterer , because hee thankes God , hee medleth not with other mens wiues , but vseth onely for recreation to meeete with merrie companie , although in suspected places , to see their fashions , and to learne rather to hate women , then to loue them . And if hee enter into more familiaritie with them , it is but simple fornication at the worl^t , and (according to Romane-Catholike Doctrine) a *Veniall sin* , which his nature is now and then necessitated vnto , for his healths sake : lust so , is our common Simonist . Hee hath devoured pluralities of preferments , as so many full cups ; hee hath deflowered so many , once Virgin Churches , the Patron perhaps , or some for him being the Pandor ; so that euerie one can point with the finger , There goes one who paid so much for such a *Benefice* , such a D. such a B. Yet for all this hee will bee no Simonist , because , forsooth , hee hath not bought the *Holy Ghost* ; nor by way of *Lapse* entred vpon anothers *Living* , as is were , another mans wife , which some flaw in this wife , not fault in the Incumbent , hath brought into the lapse , and so now free for any to sue out a Diuorce , and marry her , though so , as he commits adulterie with her .

But thou wilt say , It is one thing to bee called , and another thing to be ; Though the ignorant vulgar call mee so , yet it therefore followeth not , that I am so . Things are to be measured not by report , but by reason ; and the vulgar

Majure ut cum
cognorint , per-
petuò oderint ,
Terent.

can give no other reason of calling me a Simonist, but onely because Simon bought the gifts of the holy Ghost, and I onely buy the corporall commodities of the Church. Well, yet if there were no other respe&t, but this, how ought every Minister especially to bee carefull of preseruing the credite of his holy calling and profession : As Saint Hierome writing, *De vita Clericorum & Sacerdotum*, saith. *Caueso omnes, suspitiones, & quicquid probabilitate finge potest, ne fingantur, ante denita. Avoid all suspitions, and whatsoever may bee probably forged, prevent it first, that it may not bee forged.* For as every good Christian ought not onely to abhorre Adulterie and all vncleane Acts ; but also to dire&t his conuerstation so, as he may preserue his good name from the least suspicion of lightenesse and dishonestie : so euerie good Minister of Christ should so much detest the sinne of Simon himselfe, as to decline whatsoever hath any similitude or affinitie therewith. *Abstaine* (saith the Apostle) from all appearance of euill.

1.Theff.5.22.
And if there were no other reason to ground common fame vpon, but this, that merchandizing of Church-livings is called *Simonie*, because Simons sinne in offering to buy the gifts of the holy Ghost, is truly called Simonie : it were euen proose good enough. As *Theopomphus* called a drunken murther, *Cilicismus*, of the barbarous manners of the Cilians : and lasciuious lust, *Canobismus*, of the filthy Canobites. *Caelius Rhod.lect.antiq.li.8.cap.3.*

Aug.in Ps. 130.
So *Iudas* is called a *Devill*, for being like him. *Herod*, a *Fox*, for his craft ; The Church of *Antichrist*, a *Whoore*, for her whoorish conditions ; and many a man is called a Simonist, for resembling Simon. As Saint *Augustine* marshallmeth Simon, and all Ecclesiasticall Merchants in the same ranke together : *Simon erat de talibus, qui in Templo intrant ad emendum & vendendum*; Simon is one of those, that enter into the Temple, to buy and sell. In Ps. 130. And see what a similitude there is betweene Simon, and the Simonist. Simon would haue bought the gifts of the *Holy Ghost*, this man buyeth the goods of the *Holy Ghost*, which are the gifts of God

God to his Ministers. *Simon* offered money ; not so much for the gift, as for the * gaine; this Man, not onely offereth, but giueth his mony, not perhaps for his *Ordination*, not for that most carefull *Care of Soules*, not for that most watchfull and weightie (*Angolorum humeris tremendum Onus*) office of an *Antistes*: I dare say ; what then ? if neither , to make himselfe the more rich & honorable in the world, and consequently the more capable of a greater preferments all probable conjecture were at a stand. Blame not then even the common vulgar , for calling thee a *Simonist* after the name of *Simon*, whom thou dost so neerely resemble in thy manners , and which thou hast so deereley purchased with thy monies.

Againe, They that haue but in a mediocritie strained the grounds of their *Catechisme* (whereof there are enow to make vp a common fame) are able thus to conclude against common *Simonie*. The Commandement saith, *Thou shalt not Kill*. Is therefore onely the Act of *Mursher* here forbidden ? Is not also the enuious , the back-biter, the hater of his brother , a *Murtherer* ? *Hee that hateth his brother is a Manslayer*. The Commandement saith, *Thou shalt not commit Adulterie*; Is onely the Act forbidden ? Is not also the affection ? the lust ? the looke ? *Hee that looketh on a woman, and lusteth after her, hath committed Adultery with her alreadie in his heart*. Euen so, *Thou shalt not commit Simonie* : Therefore is only the buying and selling of the most proper gifts and graces of the Holy Ghost so hainous, as to deserue that odious name of *Simonie* : and shall not the buying and selling of Church preferments (being also the *Holy Ghosts* gifts, but of an inferiour nature) (that which *Simon* himselfe had most respect vnto, when he offered his money) deserue also the name of *Simonie* ? And why should not the buying and selling of *Church livinges* be called *Simonie* : as well as a lustfull looke be called *Adulterie* ? For he that vseth lustfull looks, and wanton gestures , is not onely an Adulterer in his heart, but the likelier and neerer to commit it in the act. So he that will not sticke to buy a *Benefice* , bee it but an

* Lyra.
Zanch.
Augus.

1. John 3.15.

Matth.5.28.

Aduowson, before hee haue taken some Orders, is hee not the likelier to buy his Orders too, especially being some rusticke Pedanticke, that so hee may enjoy his former bargaine? For euerie one that buyeth a preferment of this nature, doth vndoubtedly preferre it before the honour of his Calling (for he that truely honoureth this holy Calling, is of that holy mind, as to despise all base meanes to aduance himselfe in this calling) and consequently will make small conscience to buy holy Orders, which hee accounts but as accessories, when as he hath made shipwrack of conscience alreadie in purchasing the profits, which he deemeth as the Principall. And vpon these reasons, not onely the *Common fame* of this our Church, and of the present time, but of the whole *Catbolike Churc*h from time to time, is grounded. So that the verie fame of it being so vniversall, if there were no other reason, mee thinkes it should make any common Christian both ashamed, and afraid to oppose either his priuate opinion, or practise, against such a streme and cloud of witnessses.

C H A P. VII.

Simonie demonstrated by our positive Lawes, and by Ecclesiasticall Canons: and in fine, by the conviction, and confession of the Simonist himselfe.

Besides all the former convictions, yea, euен without them all, the same Lawes which haue appointed and imposed the Oath of *Simonie*, may serue for sufficient and competent Judges in the case of *Simonie*. And it stands with good reason, that the same Law which forbids and punishest *Simonie*, should bee its owne Interpreter, what it meaneth by *Simonye*. And so, That is iustly censured for *Simonie*, which the Law vnderstands to be *Simonie*. Now the words of the Statute shewing what *Simony* is, be these: *And for the avoyding of Simonie and Corruptions in Presentations,*

tations, Collations, and Donations, of, and, to Benefices, Dignities, Prebends, and other livings and Promotions Ecclesiastical, and in admissions, institutions and inductions to the same: Be it further enacted, &c. See here what our Statutes call *Simonie*. And according to the Interpretation of this Statute, doth the Oath take place. For vpon this impregnable Bulwarke of the Law positivie, is mounted the Canon of the Church, full charged vpon Simonists with powder and shot, to batter downe this high towring concerte of all those, that stand out in defiance of all opposition, and in defence of their vngodly merchandise. The charge of this Canon is heauier then Lead, and harder then Iron, and so planted against the Simonist, that hee must of force receiuie it into his verie mouth; I meane, that most fearefull Oath of *Simonie*. But the Simonists Motto is, *In rausa lingua, mentem iniurata ab ipso*: The Oath may well touch the tip of his tongue, but it shall not come neere his heart; he hath some euasion, some reseruation, or tricke to elude the Oath, either by giuing it a false glosse, or by looking the face of his conscience in a false glasse, vntlesse by way of commutation he decline it, as other offenders doe the wearing of the White Sheete; but never any by commuting, or call it what you will, is able to shift off his winding sheet: Many may auoide the mouth of the Canon, but when it comes once to the ryding of the Canon, that will bee sure to pay his ryder. For to bring it home to the conscience, let mee borrow an example of a Simoniacall Bishop from *Rome*, whereof that now step-mother Church is fruitfull, and may spare enow to stand for sea-markes for our better direction. Imagine you see him entring the Chancell of Saint Peters in *Rome*, to receiuie his consecration in all his Pontificalls, and standing in the middle of such a congregation as at least themselves account most sacred: To this man let that dreadfull and direfull Oath (which our Church hath religiously prouided as a wholsome remedie and preservative against this dangerous disease of *Simonie*) be administered. And before hee take it, let some powerfull voyce

(such as came to *Balaam*, to forbid him to goe to *Balack* for the wages of iniquitie, or as came to *Abimelech*, to forbid him to touch *Abrahams wife*) summon and rouse his conscience, as on this wise. Come now, O Roman Prelate, who hast purchased a Bishopricke, as the *Centurion* did his *Burghership*, for a great summe: I dispute not now about the manner, it makes no matter, a purchase it is: But now thou art come to the place of thy Consecration (take heed it proue not thy Execration:) Now thou standest in the middest of an assembly of Prelats and Priests, on a day, in a place, all sacred: the seruice sacred, praying, praising, preaching, communicating; expecting also the presence of the Holy Ghost, with his manifold gifts to bee conferred vpon thee by imposition of hands: now thou art set in the presence of Men and Angels, who stand about thee as so many eye and eare witnesses of this dayes deed. All these weightie circumstances considered, might be of force to put thee to a stand; and because I haue knowne that a desperate felow comming before a Judge in open Court, armed with a strong and obstinate resolution to take a solemne oath in the maintenance of a wrong cause, which the Judge having smelld out, first, wisely admonished him to bee well aduised what hee would doe, laying before him the fearefulness of an oath wrongfully taken: Hee thereupon, feeling the remorse of conscience, openly confessed the whole truth of the businesse: Therefore bee aduised before thou commest to take thine oath; first to read the Oath, that weighing the tenure of it, thou mayest rather timely preuent the danger, then afterwards repent thee when it is too late. The wordes of the Canon prefixed stand thus: *To avoyd the detestable sinne of Simonie, because buying and selling of Spirituall and Ecclesiasticall Functions, Offices, Promotions, Dignities, and Livings, is execrable before God: Therefore the Archbisshop, and all and every Bishop or Bishops, or any other person or persons, hauing authoritie to admit, institute, collate, install, or to confirme the election of any Archbisshop, Bishop, or any other person or persons to any Spirituall or Ecclesiasticall Function, Dignitie,*

tie, Promotion, Title, Office, Jurisdiction, Place, or Benefice, with Cure, or without Cure, or to any Ecclesiastical Living whatsoever, shall before every such Admission, Institution, Collation, Installation, or Confirmation of election, respectively minister to every person hereafter to bee admitted, instituted, collated, installed, or confirmed, in, or to, any Archbopricke, Bishopricke, or other Spirituall or Ecclesiastical Function, Dignitie, Promotion, Title, Office, Jurisdiction, Place or Benefice, with Cure, or without Cure, or in any Ecclesiastical living whatsoever; This Oath in manner and forme following, The same to be taken by every one whom it concerneth in his owne person, and not by a Proctor: The words of the Oath. I N. N. doe sweare, That I haue made no Simoniackall payment, contract, or promise, directly or indirectly, by my selfe, or by any other to my knowledge, or with my consent, to any person, or persons whatsoever, for, or concerning the procuring and obtaining of this Ecclesiastical dignitie (to wit, the Bishopricke of, &c.) Nor will at any time hereafter performe, or satisfie any such kind of payment, contract or promise made by any other, without my knowledge or consent; So helpe mee God, through Jesus Christ.

Hast thou now duely and seriously weighed the substance and circumstances of this most solemne Oath? Then let it summon and assemble thy saddest thoughts in counsell together, all mouing thee thus to argue with thy selfe: I am now in a place sacred, in the open view of Men and Angels, all Spectators, all Expecters of what I am to doe: Here I come to bee consecrated a Bishop, a great honour, but a greater burthen, which taking vpon mee, I must ouer-top many here present, and many more absent, all deseruing this honour farre before mee; So that I pull vpon my selfe, and that iustly, the most insupportable burthen of Envy: yea more, if this Bishopricke had fallen unto mee by Lot, as that fell upon Mathias, or had beeene cast or enforced vpon mee, as * Bishoprickes were once wont to bee vpon ^{Vide Espen} good men in the time of the Churches innocencie, I might better ^{scum de Episcopis} beare and brooke it, yea, it would diminish all the Envy: But my patius suga^c & re-conscience tells mee, yea, and others also can too well witnesse (for ^{cusatione, Lib. 3.} ambition is not hid in a corner) how eagerly? how ambitiously,

how unbecoming the granitic and modestie of a Priest, yea, the ingenuitie of any honest man, by cap and knee, by soothing and flattery, by often visiting and long attending the Court, when I shoule haue beeene at my sleepe-coat, haue I at length attained to this reverent Dignitie : Nay more, though the world perhaps know it not (as yet) my conscience failes not to charge me, what a summe of money I haue and am to pay for it (that which my kindred and friends may one day rue, if the lease of my momentarie lent life be not all the longer) besides the faire and goodly luggings I haue parted withall into the bargaine : yet if this were all, it were the more tolerable. But alas ? here is an Oath, a dreadfull, a dreadfull Oath (alas !) which I must take: I must, there is no evasion, no redemption, no baulking of it, I can no more escape it, then a dead man his winding sheet, and taking it upon mee, it will bee worse then Deianira's enchanted shirt, sitting close to my conscience, and tormenting it with the fire of hell. This will be worse unto mee then the ryding of the Cannon, for it will shake and shatter my soule and conscience all to pieces. How should I then take this fearefull Oath, and so sinne against God, the Judge : sinne against this sacred Assembly, the Grand Jury passing upon mee ? sinne against the Church ? against my profession, which is sacred, against the dignitie of a Bishop, which is venerable ; and lastly against my owne soule, the subiect of all this sinne, and the obiect of all those inevitable iudgements of that just God hanging ouer my head ? And what shall it aduantage me, thus to win a Bishopricke, and lose mine owne soule ? What aduantage ? Nay what disadvantage will it bring unto me ? For what joy or ioyement can I haue in my Bishoprick, when my conscience shall be still dogging mee at the heeles, yea biting me at the heart, and upbraiding me with Simonie & Periury : what honor shall the title of Lord be unto me, when my Simonie and Periury (so manifest to the world) shal make me a taile talke, a byword, a scornfull Parable in every mans mouth, a contemptible obiect in every mans eyes ? The Rouchet being an embleme of the pure linnen righteousnesse and innocencie of Saints, so often as I shall put it on, what doth it but put mee in minde to apply that saying to my selfe, being one of those false Apostles, who transforme my selfe into

into the Apostle of Christ, as Satan is transformed into an Angel of Light? And what benefit shall my Bishopricke be unto me, being so deereley bought, that I must lay the burthen of my Simonie, upon my poore Clergie, rache my rehts, sell my Presentations, keepe a miserable house, and all, and more then all these, to patch up a poore bargaine, and to heape more burthens upon my conscience, enduring more already, then I am able to beare? were it not much better for mee rather to forgoe Bishopricke and all, and to preuent all those matchlesse mischifes, that depend and attend upon the conditions of accepting it: then by going on, to plunge my soule into infinite calamities, and wrap my selfe in endlesse and remedlesse miseries? For that Oath, that Oath, O that fearefull Oath (alas) admitting no evasion, no mentall reservation, no equiuocation; that Oath, being once taken, becomes a great gulf for ever set between my conscience, & comfort, between my soule, and salvation, betweene mee and blisse: And what can I expell, but that my tongue, for being but an instrument in pronouncing this Oath, shall be tormented in a greater flame then that of poore Diues in hellfire? And then, and there, what shall it boote me to disclaime the name of Simonie, when I now suffer for it? or to say, I bought the benefit, and dignitie, not the Office of a Bishop, when now my false and foolish equiuocation is found out? when as my consciencie Agents, and all that confederate crew, the Vsurer, the Scrivener, the Solicitor, and the like, shall upbraid and accuse me, for being an accessary, yea, a principall occasion of their sin? For had not I beeene so forward to giue, they had not participated with mee in my sin, and so not in my punishment; mine owne conscience never ceasing her hideous and hellish clamors upon mee, tormenting mee for my desperate periurie, for my deepe hypocrisy, for playing the Chop-Church, which my punishment shall then tell me, is either Simonie, or some other crime worse then it, if worse can be imagined.

Now shall not these considerations moue such a man, yea, euen a Romish Simonist, to a timely preuention of Simoniacall periurie, or of becomming a periured Simoniac? And rather then desparately proceed to take the direfull Oath, bee content to remaine stript of all his other

promotions, and bidding adue to Bishopricke and all, goe
vow himselfe to a perpetuall monasticke life, there to doe
penance, if it were onely for making such a bold attempt.

C H A P. VIII.

*Of the six evasions of the Simonist, whereby hee
thinkes to elude the Oath.*

But there is a new found Well, which may well bee cal-
led after that ancient Riuere *Orcus* (yet farre vnlke that
ancient Beersheba) the Well of that Oath, betweene *Abra-
ham* and *Abimelech*; it hauing sixe porches: which at a
certaine time, being stirred by an *Angell* (called *Legion*)
whatsoeuer diseased Ecclesiasticall person steppeth in first,
and in stead of *washing*, taketh a draught of this Well (it
springing from the Riuere *Styx*, by which, as Poets faine, the
Gods drinking thereof were wont to sweare) hee pas-
seth forth at any of these Ports or Porches a whole and
sound man. The Morall is this: this *Orcus*, is the Oath of
Simonie: the Angel, called Legion, is easily knowne by his
name, what metall he is of: *Hee* that first steps in vpon the
Angels motion, is the corrupt and diseased Simonist: This
sicke and ill affected person taking a draught of this blacke
Stygian water, the Oath of Simony passeth out at six *Por-
ches*, by sixe evasions by himselfe inuented, perfectly cured
(as he conceiueth) of two most desperate diseases; *Simonie*,
and *Periurie*, and all other Symptomes of the same. Now
all these sixe Porches, tend to make a cleere passage for one
word in the Oath Simoniacall, wherein consists the whole
power of the Oath.

may proue a
streame of the
riuer *Styx*.

*Dy cuius iurare
timent & fallere*
numen.

First therefore, they plead *Not-guyltie* of *Simonie*, and
so consequently, not of periury, because they buy onely the
temporalls. This, I touched before: But now I retort it
vpon themselues. They buy the temporall Benefit; there-
fore it is Simoniacall. For euen *Simon* had a respect that
way:

way: *Mercari vult, quod pluris reuendat*, Hee would buy, to sell the dearer, saith Erasmus. So Augustine; *Emere volebat, quod vendere disponebat*. Calvin also confesseth the same temporall respect to bee Simoniacall. For to imitate Simon in any such respect, is sufficient to proue the A& Si- moniacall.

Secondly not Simoniacall (say they) because they bargaine not with the Patron. Why? no more did Simon: for Peter was not the Patron of the Holy Ghost, but God; Peter prayed, and God gaue. But this shift is all one, as if the Chap-man should deny hee bought such a Merchants wares, because hee dealt onely with his Factor, and therefore no lawfull bargaine. Thy Solicitor in thy name and stead procureth it of the Patron, thou payest thy money to thy Solicitor. And wilt thou sweare thy purchase had no relation to thy Patron? Though I could cut off all thy reasons at one blow, with *Pbocion Axe*, to wit, Directly, or Indirectly.

Thirdly, not Simoniacall (say they) because what they gaue, was but respectiuely to their Solicitors, for their paines imploied therein. But is not his paines valued according to the preferment, as it is more or lesse worth? as Clients see their Lawyers, according to the value of their suit in hand? If so, is it not Simoniacial? But attendants must liue, either by their seruice, or by suits. So it hath beene the custome of the Court of Rome, that Simonie should goe vnder the name of *Subsidary or Eleemosynary pension*, either for the Hil. concil. Tri- dents. Popes Courtiers, or Cofers; But farre be it from the Court of England. What befell *Gebezis*? call Simonie a gratuitie, or what plausible name you will, yet it altereth not his nature; no more then the calling and ranking Father Garnet among the Saints & Martyrs of the Church of Rome, wil alter him from a Traitor; or the painting of him among the Saints in Heauen, free him from the fire of Hell. And doth not such a gratuitie or almes, reflect vpon the Patron, as an implicite compact of Simonie, when the Patron respectiuely pleasures his seruant, and thy Solicitor, with the Collati-

on of such a liuing, by meanes whereof he holds his seruant well appaid and recompensed for his seruice ?

Fourthly, not Simoniacall : for the preferment came not by purchase, but by *wager*, as it were casually, or by buying a horse, to pay for him so much at the day of marriage. But who seeth not this horse to interser betweene Directly and Indirectly ? who seeth not , that this Merchant laid, purposly to lose ? But enough of such horse-play.

Fifthly, not Simoniacall, sith he had the fauor to obtaine, vnder an implicite Faith, without explicite or expresse conditions ; to saue his Oath and honestie, *Quippe qm̄ non adeo sit plumbi tardique cerebri, ut foro utinasciat*, and as wee say, Doe reason. *Verbum enim sapienti*. O, for a Phocion, refusing *Alexanders Presents* (though sent him, because he was an honest man) and saying, *ἴαστο μὲ τοῖς τοῖς*: Let him suffer mee to be an honest man still. *Pauper Fabricius quarsam à Pyrrbo regni partem sibi oblatam recusavit, ne fidem suam Romanam temeraret*. Poore Fabricius refused the fourth part of Pyrrhus his Kingdome offered him, least bee shoulde dishonour his Roman fidelitie. But this Roman fidelitie was, *in diebus illis*, when Rome was heathen. And Damianus saith, *Simoniaci sunt, non solum qui paciscuntur, sed etiam qui pecuniam non pactam postulant*: more Gibez. Simonists are they, not only that bargain, but also that require mony, not of compact: as Gibez did. For the condition, be it *implicite*, or be it *explicite*, Simoniacall it is, directly, or indirectly. Yea, this is met withall in the conclusion of the Oath, which forbids to performe any contract made by another, though without thy knowledge: how much more should a man renonce all purpose to performe an *implicite contract or condition*, which his owne heart is conscious of, and priuy to ?

Sixthly, not Simoniacall, because this was obtained before it fell, as it were in the nature of an Aduowson, by promise; which differeth from an Aduowson onely, as a word of mouth, from writing. And an Aduowson is no Simonie. For answere : first, promise and Aduowson in common estimate and practise, differ much ; for promise is exprefly

Eutrop. Rom.
hist.lib.2.

Epib.2.lib.2.

preſly excepted againſt in the Oath; otherwife, what neede there be any Simonie, when as promise might preuent it? For Aduowſons, I referre to a more proper place, yet this I will ſay by way of anticipation, that if buying of an Aduowſon (it paſſing vnder hand and ſeale) bee no Simonie: what reaſon is there, why a contract made onely by word of Mouth, ſhould bee accounted Simoniecall? Thus haue wee hunted the Simonift out of his ſix Meſhes: and if hee haue or find any more, we will ſet him for him Directly, or Indirectly, which will be ſure to catch this Foxe, and all his Cubſ.

C H A P. I X.

Of the kindes of Simonifts in generall.

VVEE haue ſene what a Simonift is: Now let vs ſee who, & of how many ſorts they be. It was a wicked and impious decree of Pope *Hildebrand*, *Gregory the ſeventh*, to draw all Kings and Princes, and Lay-persons into the ranke of Simonifts, onely for presenting to Bishoprickes and Benefices, althoſh they diid it moſt freely and honeſtly. But the maime drift of this grand founder of Antichriſtian uſurpation ouer Christian Princes, was both to inrich his Coffers, and to fortifie his Papall See, by oblieging the whole Prelacie, and Clergie to his Pontificall Chaire. But all Simonifts are either buyers or sellers. The common fame indeed runnes onely vpon the buyers, as if they onely were the Simonifts: but if the buyer be one, the ſeller muſt needs be another, by the Law of Relatiues. Of ſellers, *Eſau* is reckoned for the firſt, who ſold his Birth-right, and with it the Priesthood. For the birth-right had annexed vnto it Dominion; double portion, and the Priesthood. So that with his Birth-right ſelling the Priesthood, the moſt ſacred Prerogatiue, hee is iuſtly called profane *Eſau*. Heb.12.16.

Obiect. Some here may obiect, that reciprocally *Jacob* also in buying the Birthright, committed Simonie. But *Lyra* answereth well, Not so; for the Birthright belonging to *Jacob* by Gods owne designation and donation (*Gen. 25. 23.*) *Esaū* therefore having lost his right to it, by selling it, committed Simonie: whereas *Jacob*, by buying that which by the best title was his owne alreadie, intended, *Non emere rem Sacram, sed redimere vexationem suam, Only to buy his owne peace.*

Obiect. If *Jacob* in so buying committed no Simonie, because he bought but his owne: then why may not a Minister buy, and yet commit no Simonie, sith Tithes doe as well appertaine to the Minister, as the Birthright did to *Jacob*, both, by Gods donation. But the case is not alike. For, although Tithes are by Gods owne intitling tied and intailed to his Ministrie: yet this or that Minister hath no title to this or that Tythe, till hee be lawfully possessed and invested in them. And when hee is so, if hee meete with a craftie or cruell Patron, a prophane *Esaū*, who either fraudulently usurpeth, or forceably detaineth any part of the Tithes, then may hee lawfully and laudably imitate Jacobs wise Example, *Non emere rem Sacram, iam suam, sed redimere vexationem suam.* Yet, if there were any such well minded *Jacobs*, Gods Ministers, that could and would redeeme Church goods to the true heire, they should draw vpon themselves a Blessing, and not a Curse. Although I confess the Councell of Ments saith, *Decimas, quas populus dare non vult, nisi quilibet munere ab eo redimantur, ab Episcopis prohibendum est, ne fiat.* Those Tithes, which the people (or any Patron) will not pay, unlesse they bee redeemed of them by some reward, the Bishops ought to forbid such dealing. But some say, It is not lawfull for a man to redeeme his Spirituall right, because it is Simonie. But I thinke few will bee so forward so to redeeme, as to need the Bishops prohibition. Or if they were, the mischiefe is, the Market is so raised, that a Messe of Broth will not serue the turne, to satisfie hungry *Esaū*. It is a por, not of Redbroth, but of precious

concil. Mogunt. cau. 16. p. 2. q. 7.

cious Red earth, which all Edoms so much hunger after.
Auri sacra fames? The time was once indeed, when our great Jacob, made a noble and gracious tender to the Church, to haue redeemed her patrimonie at easie and honourable conditions, if shee would, which had beeene a most happy purchase.

Another Simoniacall seller was *Gehezi*, of some taken for the first Simonist in the Old Testament. *Gehezi primo in veteri Testamento Simoniam innenit.* Hereupon all such sellers were wont to bee called Gehezites, as buyers, Simonists. But Simon hath obtained to beare the bell, and to carry the name away for both; sith the money so giuen and taken becomes Sin-money, bearing the image and superscription of Simon. Sinne stickes so ioyntly betweene these two, the Buyer and the Seller, as a * naile betweene the ioynts of the stones. And as Chrys. *Qui emit & vendit, sine periu-rio esse non potest: Hee that buyeth and selleth, cannot bee without periuery.* Which might well bee applied indifferent-ly to both, the Merchant and Chap-man in Simonie, if they did both indifferently take the Oath. Therefore our Lord whipped all out of the Temple, as well the Sellers, as Buyers; which Gregory applying to Simony, faith, *Columbas vendere, est de Spiritu Sancto Commodum temporale percipere: To sell Doves, is to reap a temporall benefit of the Holy Ghost.* Sellers therefore are as deepe in Simonie, as buyers.

Glosse.

* Ecclius. 27.2.

It is the common error of many Patrons, to account the Benefices, within their Presentatiue power, as their goods and chattels, as a part and parcell of their Patrimonie; whether deuolued vpon them by inheritance, or purchased with their money; whereupon they resolute, that being their owne, they may doe with them as they list; *Vendere iure potest, emerat ille prius: Hee sells, but that hee bought.* Hence it is, that so many hunt after the purchase of Patronages; as being, in their estimate, none of the worst mar-kets. But herein, such men miserably misdeeme the matter: at least if all be true, which the Canonists, and School-men, yea and the ancient Fathers, haue deliuered touching these

Ius patronatus
per se vendi non
potest, nec in feu-
dum dari, sed
transit cum villa,
que venditur,
vel conceditur,
22.q.100.4.3.
Can. 16.4.7.
p.2.glosse.

these things. For Aquinas saith, That right of Patronage can-
not bee sold, nor given in fee, but passeth with the Village; which is
sold, or set ouer. Gratian giues the reason; Because the right
of Patronage is neither simply Temporall, nor Spirituall, but a
Lay-man may haue it: (to wit, *Ius patronatus*) and leauue it
to his heires: not Temporall, because it cannot bee sold.
Saint Hierome to Damascus writing about a point, borde-
ring vpon our present purpose, saith, *Quia Beatisudo tua
quasiuit, virum vsus Decimorum & oblationum secularibus
pronenire possit: nouit vestra sanctitas omnino non licere: Prote-*

* *De sola gratia
non de mero iu-
re Laico, tali ex
fundatione seu
constructione de
iure permittitur
Ius patronatus.*

*Extra tit. 1. de
elect. glosse.*

* *Sunt autem
tria, que conse-
quuntur patronus,
bonorem, onus,
& utilitatem.
Honorem habet
in presentando:
onus, in desen-
dendo Ecclesiam,*

*ne quis Dilapidet
eam; utilitatem
quia si vergit ad
inopiam prouide-
bit ei Ecclesia
abundantius
quidem quam co-
teris pauperibus.*

Can. 16. p. 2. q 7.

* *Concil. Tolet. 9*

*Can. 2. Decerni-
mus ut quandiu
fundatores Ec-*

*clesiarum in hac vita superficies fuerint, pro eisdem locis curam habeant solicitam, itaque Rec-
tores idoneos in eisdem Basilicis ydem ipsi Episcopo offerant ordinandus.*

*stantibus hoc Diuinis Authoritatibus Paternorum Canonum.
Because your Blessednesse demanded, whether the use of Tithes
and Oblations might bee derived to Lay-men: your Holinesse
may know, it is altogether unlawfull. And diuine Authorities
of ancient Councels auouching the same. Gratian addes the
reason: Non licere: Hoc est certum, quod Ius Decimorum Laic-
oru[m] possidere non potest, cum sit Spirituale: This is certaine, that
a Lay-man may not possess the right of Tythes, seeing it is Spi-
rituall. Distinguishing betweene the right of the patronage,
and the right of the personage. And for this cause, * *De
sola gratia, &c.* Only of fauour, not of meere lay-right or claime,
the *Ius Patronatus*, or right of Patronage was conferred vpon
the Lay-founders, or Indowers, or Builders; according to that
Verse,*

Patronum faciunt Dos, Edificatio, Fundus.

Gratian, saith moreover, * *Sunt autem tria, &c.*: There bee
three things which the Patron attaineth, Honour, Charge, and
Profit: Honour in presenting: Charge or burthen in defending
the Church from Dilapidations: Profit, because if bee fall into
povertie, the Church shall prouide for him; and that in a more
ample manner and measure, then for other poore.

As also * *Council. Tolet. 4. Can. 37.* hath so prouided.

Further, the ninth Toletan Councell hath decreed, *Vt
quam din, &c.* That so long as the founders of Churches (as the
Patrons) shall liue, they shoulde haue a sollicitous care of those pla-
fundatores Ec-
clesiarum in hac vita superficies fuerint, pro eisdem locis curam habeant solicitam, itaque Rec-
tores idoneos in eisdem Basilicis ydem ipsi Episcopo offerant ordinandus.

ces; therefore let them present fit Rectors or Parsons unto the Bishop for the same Churches. Patrons then, having a power conferred vpon them by the Church to present and commend a person, not simply to bestow and collate the personage, this being a distinct thing from the right of Presentation; yea, though Presentation be called sometimes a Collation, yet this Collation is not Donation, because a * Donation is of free liberalitie, without compulsion; but Collation is ioyned with compulsion, when as the Collator must present within sixe moneths, else his power is then lost: Then Patrons haue no power to sell that, which (to speake simply) they haue no power to giue. Hereupon Aquinas saith: * Any act is naturally enuit, when it falleth vpon an vndue subiect. Now a spirituall thing (saith hee) is an vndue subiect of buying and selling; and that for these thre reasons. First, because a spirituall thing cannot bee equalized, or made equimalent with any terrene price: Thy money perish with thee, because thou thinkest the gift of God may bee obtained with money; as it was said to Simon. Secondly, because that cannot be a due matter of sale, whereof the seller is not master or owner; As a Prelate of the Churche is not Lord of spirituall things, but onely a dispenser or steward: 2. Cor. 4. Thirdly, because selling is opposite to the originall propertie of spirituall things, which proceed of the free moore gift of God; freely yee haue received, freely giue: *Talia ergo emere vel vendere est peccatum irreligiositas: Therefore to buy or sell such things, is a sinne of irreligion.* So he. Wherupon * Zanchie: His rationibus Luce clariss efficitur, Simoniam admitti non posse, sine maxima in spiritum vitys externis sanctum, eiusque dona, adeoq₃ in res omnes spirituales iniuria, & irreuerentia; eoq₃ Simoniam ad apnoias pertinere: By these reasons (saith hee) it is made more cleere then the light, that Simonie cannot bee committed without exceeding great iniury, and irreuerence towards the Holy Ghost and his gifts, and so towards all spirituall things. Therefore devout * Bernard to * Bern de Conf. Pope Eugenius writeth thus, concerning placing of Priests l.4.c.4. in Benefices: *Sunt quadam, &c. There bee some things, which either importunitie of suisters doth extort, or necessitie doth merit*

* Sexti de reg.
inrii. lib. 5.
Benef. Eccles.
gloss. & de offic.
vic. li. 1. sit. 13.

* Aqu. 32. qu. 100.

* Zan. li. 1. de
cultus.

necessarily of vs ; but it must bee in those things which are our owne : But where it is not lawfull for mee to doe as I would, what place is left for the suiter ? unlesse haply the suiter intreat this of mee, that what himselfe would haue, it may bee lawfull for mee to bee the more willing not to doe it. * Espensane saith : Sunt adulatores potius quam Doctores, qui docent Papam Beneficiorum omnium esse Domini num, ac ideo cum Dominus iure vendat id quod suum est, necessarium sequi in eum non cadere Simoniam. Ex hoc fonte tot in Dei Ecclesiam abusus & granisimos morbos irupisse, quibus ad salutis ea desparationem sive laboret, & quorum fama ad infideles usq[ue] dimanet, banc praecepit ob causam Christianissimum deponentes, atque blasphemantes. Espens. in Epist. or Custodias, or Guardias : Quia Clerici quidam Adnocatiis ad Titum in tit. Ecclesiarum comparant, vel quocunque modo possunt, acquirunt, ut postmodum eorum filij, vel nepotes, ad easdem Ecclesias presententur, precipimus ut id arctius inhibeatur ; eosdem aduocationibus taliter acquisitis, appellatione postposua, spoliando. We will conclude this with that of Saint Ambrose : Sunt quidem Decime Depositum seruorum Dei in Ecclesia seruata : Tithes are kept in the Church in trust for Gods seruants. Now for a man to take vpon him to bee a disposer of that to his owne benefit, which as a pledge is committed to him of trust to bee deliuered to the true owner, when it should be required ; what this is, let any reasonable man iudge.

In the Canon Law, all Aduowsons, as being contained vnder *Ius Patronatus*, The right of Patronage, were forbidden to be bought and sold : as Gregory saith (*Decret. lib. 3. De Iure Patronatus, tit. 38. cap. 6.*) calling Aduowsons, Adnocatiis, *Ius Patronatus*, or *Adnocationes*, or *Vice-dominatio*, or *Custodias*, or *Guardias* : *Quia Clerici quidam Adnocatiis ad Titum in tit. Ecclesiarum comparant, vel quocunque modo possunt, acquirunt, ut postmodum eorum filij, vel nepotes, ad easdem Ecclesias presententur, precipimus ut id arctius inhibeatur ; eosdem aduocationibus taliter acquisitis, appellatione postposua, spoliando.* So that the Canon Law forbiddes merchandizing of Aduowsons.

Now let vs see in a word, vpon what reason that which hath beene deliuered by the Canonists and Schoole-men, and learned Diuines concerning this point, is grounded :

The

* In Epist. ad Tit. cap. 1. in tit. 3. Turpilucr. pa. 480. Lutetiae Paris 1619.

The right of Patronage (say they) may not be sold. Why? Not onely in regard of the nature , and condition of such dedicate things , which are spirituall ; and therefore incompe- tent matter of Sale : but also of the necessarie effects, and inconueniences which must needs follow vpon such Sale. For, grant a libertie that it be lawfull to sell a Patronage : then it followeth, that it will be as lawfull to sell a Presentation ; and then an Aduowson : And then I would faine know, why it should not bee as lawfull to sell the Bene- fice, when it is vacant ? But because men make no great question about the lawfulness of selling, either in the Va- cancie, or much lesse before it ; consider we the lawfulness or vnlawfulness of buying. To buy an Aduowson passeth currant for lawfull : and yet to buy the Vacancie, is iudged Simonie, both by our Statute Lawes, and Church Canons. Well, I thus infer, and so conclude : if it be Simoniacall to buy a Benefice, when it is vacant : why then should it not be equally Simoniacall to buy the Aduowson ? and so of the Presentation ? and so of the Patronage ? Or if it bee lawfull to buy the Aduowson , why should it not bee as lawfull euerie whit to buy the Benefice ? yea , of the two I should thinke it rather lawfull to buy in the Vacancie, then before. Because it may seeme an iniurious thing, as to take another mans *Lease*, so another mans *Living* ouer his head : And it is vnlawfull to contract for anothers mans wife, be- fore her husband bee dead. But it is an infallible rule : *Quod est secundum se malum ex genere, nullo modo potest esse bonum & licitum.* It is Aquinas speech, which he applies to disproue the lawfulness of a lie for any respect. That which in its owne nature and kinde is euill, can by no meanes bee good and lawfull ; or that which is substantially euill, cannot bee made good by any circumstance. To buy things of a spi- rituall nature , is naturally euill, as was said before : Any act is naturally euill, when it falleth vpon an vndue sub- ie&t ; if therefore it be euill to buy a Benefice in the Vacan- cie, then it is euill to buy the same, either in the Aduowson, or in the Presentation , or in the Patronage. And if it bee

*Aqu.22.3.
110.3.c.*

euill to buy : then by the Law of Correlation , it is euill to sell in all these respects. And if the buyer bee Simoniacall, the seller must be so too. Again, as it is vnlawfull so to buy and sell, in regard of the nature of such things, being spirituall : so also in regard of the common effects and fruits of such merchandize. For tell me : when yee buy an Aduowson, or Patronage of an Ecclesiastical Liuing; to what end is it ? To bestow it freely and faithfully vpon some worthy able Minister, for the good of Gods Church, without any Temporall respect ? It were to bee wished, this were your end. But doe you not intend to gaine by such a bargaine, either by placing some of your kin , or by selling it in the Vacancie to him that will be your best Chap-man ? Is not this the generall practise ? Nor doe I hereby condemne our Law, for allowing such things, as Aduowsons and Patronages to bee bought and sold : Seeing it also disalloweth Simoniacall, or by respects, which being taken away, either few or none would meddle with such merchandise, or else they should not so iustly incurre the Censure of Simonie, as so commonly they doe.

Yet here I put a difference betweene the purchase of an Aduowson, and of the intire Patronage. And againe, I put a difference betweene the purchasing of a Patronage by a priuate man, and by a Colledge in the Vniuersitie. For the purchase of a single Aduowson doth too commonly aime at some temporall or carnall respect, or commoditic, wheras some may happily purchase the perpetuall Patronage, to leauue it as an honour to his House, or posteritie, while hee and his heires, according to his intention and will, become the instruments of Gods glorie in the judicious and ingenuous bestowing the Benefice franke and free at euerie Vacancie. But this being verie rare, although I neither denie, nor enuie the right of Patronage to bee resident in priuate men, so it bee rightly vsed : yet I confess I could wish (for the auoiding of that generall corruption, and abuse in the collation of Benefices) that Colledges in each Vniuersitie were possessed of as many Patronages in this Land, as possibly

possibly they could procure, or purchase, redeeming them out of many hucksters hands, which would be an excellent meanes, to increase Learned Diuines, to represso Simoniacall Pedanticks, to refresh the Colledges by continual interchange of Students, to prouide for manie able men to be exercised in the Church , whose gifts, for want of such meanes, often lie buried in a Colledge life. Yet I denie not, but sometimes corruption may creepe in at the Colledge gates, but the strict Lawes of Colledges , well executed, may, as a carefull Porter, either whip, or keepe it out. This were (in my opinion) the likeliest way to prevent Simonie, and to prouide a good Ministrie. And some Colledges (I know) are carefull this way, both in Cambridge and Oxford, whose example I could wish all the rest would bee as carefull to follow. But so much of purchasing.

CHAP. X.

Of the sundry wayes and wyles of committing Simonie.

All Simonists are either Buyers or Sellers : So, out of these wee may obserue the sundrie sortes of Simoniacall Contracts. For Simonie is growne such a Trade, wherein so many great Merchants doe trafficke , as it may challenge as good a Charter for a Hall to make it a Corporation or Societie in the Church, as the Worshipfull Company of Cut-purses are said to usurpe in the Citie. Many, well towards the trade, openly professing, that were it not for the Oath , they hold it as lawfull to buy a Benefice, as a horse in Smithfield. But let vs see this Bedlers packe opened.

The most beaten high-way of Simonists is by Silver Croffe ; Monie, or monie worth, at two or three yeeres purchase, or by reservation of some tithes, whether by expresse contract, or by long concealement , or by strong hand. Whereupon Aquinas saith, * Si Patronus, &c. If the Patron * Aquazz q.300p

require of him, on whom hee conferres the Benefice, any of the fruits thereof, it is all one, as if hee exacted some Bribe; and this is *Simoniacall*. Sometimes hee deales by his Factor; or giues such a Benefice to his seruant for a Reward and Salarie of his seruice, to make his best Market of it: To this purpose the said Author saith, *Si aliquis, &c.* If any give an Ecclesiasticall Benefice to one, with this condition or intention, that thereby hee may prouide for his Kindred, it is manifest Simonie: As for a Patron to bestow his Benefice upon his kinsman, for alliance sake, it is Simonie. Nam potest, &c. For there may be Simonie in the intention, if not the worthinesse of the Person, but humane fauour be respected; saith Aquinas. So many parents buy a Presentation or Aduowson, that in time to come it may fall to bee a portion to one of their children, proue hee at all aduenture fit, or vnsit, good, or bad, Scholler, or man,
** Quanquam, &c.* Though according to the Decrees of Ancient Canons, children, which through the couetousnesse of their parents, haue obtained Churches by money, are bound to forgoe them againe; yea, and to loose their money too. *Pecunia tua, &c.* Thy money perish with thee; as Aquinas also saith, *Simoniacus nullum ius habet, pecuniam suam turpiter collatam iniuste detentam, repetendi:* A Simonist hath no right to plead the restitution of his money corruptly disbursed, and unjustly detained.

Some other Pedanticke will needes ride gallop to the Deuill, by buying a horse of the Patron, and so hee will come as freely by the Benefice, as hee that was inuited of free cost to a fat goose, paying onely for the fawce. Others, *Vili obsequio, aut corporali seruitio Simoniam perpetrant;* which is not the cheapest rate. *Manifestum est autem, quod obsequium hominis ad aliquam utilitatem ordinatur qua potest precio pecuniae estimari.* Ecclesiasticke Doctors propound three kindes of Simonie: first, *manus*: secondly, *obsequij*: thirdly, *lingua*: that of the hand they account inferiour to the other two. *Damasianus* saith: *Oportet Pontificem esse boni operis secundus l. 2. Epist. 1. tatem.* Nam bonum opus desiderat. Excuse manus ab omni dono. At non excusat, sed implicasse conuincitur, qui nanciscenda dignitatis ambitu; Potestatum sublimium castra sectant. Nam dum

* Greg. Decret.
de Simon. l. 5.
tit. 3.

Aquinas.

Petrus Domia-
nus l. 2. Epist. 1.

dum in vebiculis acquirendis, diversorumq; sumptuum apparati-
bus, non modica summa profunditur, hic proculdubio data pecunia
obnoxium innenitur. Qui etiam nulli dubium, quin ei & obsequi-
um prabeat, cui factus affecta. sub tanto labore, & itineris fasce
desudat. Postremo, dum Domino suo blandiri, eiusq; voluntatis
per omnia congruere mititur, saepe sibi quibusdam admiratorijs fa-
voribus assentatur. Porro autem, quisquis in dandis accipien-
disue dignitatibus Ecclesiasticis, una dantaxat carum, que pre-
dictae sunt, peste corruptitur (nempe manus, obsequij, lingue)
Simoniaca heresies teneri crimine iudicatur. Veruntamen
iactant se, & eo glorianter innoxios, quia nullam Talentum sum-
mam pro suscipiendis honoribus se pepigere daturos. Sed dic mi-
bi o Clerice, quisquis es, si redemptio quolibet aureo vase vel pra-
dio, distractor exigeret, ut retenti apud te vice pretij huiusmodi
sibi sedulitatis impendium exhiberes, nunquid non postmodum
constanter assereres, te, quod acceptum est, iusto pretio comparas-
se? Non videlices, quia pecuniam personisti, sed quia servitium
praebeisti. Diceres enim, & non hoc fortassis impudenter astrue-
res, charius emi, dum tanto me labore vexarem, dum roties facul-
satum mearum sumptus expenderem, quam si semel prefixa
quantitatis pecuniam numerarem. Nequaquam ergo sibi innocen-
tiam spondeare, & à Simoniaca heresies maculis se mundos esse
confidant, qui licet metalla vibrantia non appendunt, pretium ca-
men pro suscipiendis honoribus per subiectoris & obsequij qua-
dams quasi Talenta personum. And in his third Epistle of the
same Booke hee alledgedeth a strange example of a Curiall
Bishop of Bononia, who hauing got much preferment by his
Courtly obsequiousnesse, hee straight way fell dumbe, and
for seuen yeeres space, so long as hee liued, continued a pa-
ralytick, and speechlesse. A fearefull example, yet now a-
daies not found so rare, especially in Transmarinis Courts,
as the Court of Rome, where preferments and Prelacies
purchased by obsequiousnesse, or otherwise by indirect
meanes, depriue the Parties promoted, of the right vse of
their tongue, in the prime execution of their Episcopall
function.

But farre bee it from any to taxe worthy Schollars and
Preachers,

Preachers, entertained as Chaplaines in honorable houses, which place together with any ensuing preferment, their owne modestie and good merits rather found, then sought, rather accepted, then sued for; being rather humble Passives, then ambitious Actives in their preferment, * *Si quis directè habeat animum ad Beneficium, cum servit, est Simoniacus.* But all ambitious suing is of the ancient learned Divines iudged and condemned for Simoniacall. Deuout

^b *Bern. de Consc.* ^a *Eugenius* giuech this aduise: *Pro quo rogaris, sic ad Eugen. l.4.c.4 suspectus: qui ipse rogat pro se, iam indicatus est. Clericum curiam frequentantem, qui non sit de Curia, ad idem noris pertinere ambientium genus. Adulantem & ad placitum eiusque lo-*

quentem, unum de rogantibus pura, etiam si nihil roganerit. Non volentes, neque Currentes assumito, sed cunctantes, & renuentes. Iste sunt tui socij & collaterales. Ne te dixeris sanum,

ⁱ *Oreg. Epist. 110 dolentem latera; ne te dixeris bonum, malis innitentem.* ^j *Gre-*

gory thus: Sicut is qui iniuratus renuit, quem situs refugit, sacris est altaris admouendus: sic qui ultero ambit, vel importunè se

^k *Anselm. in Heb. 5.4. 3.4.* *ingerit, est procul dubio repellendus, &c.* ^k *Anselm. in Heb. 5.4.*

Nemo sibi bonorem sumit, &c. Percutuntur hac sententia, qui bonores Ecclesiasticos, ad quos Divinitus non vocantur, arripere cupiunt. Qui enim se ingerit, & propriam gloriam quarit, non sumit honorem, Pralatus factus: Sed gratia Dei rapinam faciens, ius alienum usurpat. Et ideo non accipit benedictionem, sed maledictionem. Qui autem recte & Canonice vocatur, a Deo vocatur. Chore voluit sibi sumere bonorem, & ideo Divinam sen-

^l *Chrys. in Act. Ap. cap. 1. ho. 3.* *sit ulationem. I conclude this with that of Chrysostome;* what skols it, if thou giuest not sheere money, but in stead thereof dost flatter, suborne, and keepe a sturr? Thy money perish wth thee, was said to Simon: and so these it shall be said, Thy ambition perish wth thee, because thou hast thought the gift of God may bee obtained by mans ambition. It was one of the heauie curses vpon Elies posteritic, that they should crouch, and say, Put me I pray thee into one of the Priests offices, that I may eate a piece of bread. 1. Sam. 2. 36.

To the same purpose Gre-
go. To the same purpose Gre-
go. Some commit Simonie, by selling their faith and religion for preferment; when with discontent they flic out beyond

yond Seas, expecting to bee lured home againe with some high preferment. Of such, *Cyprian* in his 72. Epistle speakeþ copiouly and very aptly; where he aduiseth that after their reurne from their Heresies, they should not by and by be admitted to place of preferment in the Church, but first be proued by long humiliation: he giuesthe reason; because oftentimes they proue dangerous, sith they cannot easily cast vp the poison of Heresie, which they haue once drunke in; so that they shoulde content onely to be pardoned, & receiued into the peace of the Church, and so remaine till they haue giuen sufficient triall and testimonie of their sound repentance and reformation. *Concil. Elebri. can. 22.* *Concil. Elb.*
saith of such; *Placuit huic paenitentiam non esse denegandam, cō Can. 22.*
quod cognoverit peccatum suum, qui etiam decem annis agat pa-
nitentiam: nisi Infantes fuissent transduicti: We are pleased not
to deny penance to such a one, sith hee haile acknowledged his sin,
wbso also let bim doe ten yeeres penance. Unless they had beeene
carried away in their infancie. (Though such are most incu-
*rable; as the Poet saith, *Quo semel est imbuta reconsuerna-**
**bit odorem Testa diu.* When they doe cum lacte nutritis or-*
rorem surgere, sucke error from the Nurse, it stickes by them.
As we see the Iesuiticall milke doth, whereby men com-
wing to some growth, their nurcerie becomes a second na-
*ture.) Otherwise, as Boniface said well, *Nullus precio est immi-**
tandus ad conuercionem: None is by reward to be invited to con-
uerion. For, as Seneca saith, *Precio parata, solvitur pretio fi-*
des: Bought faith, is easily sold againe.

Cypr. Epis. 72.

Others are said to commit Simonie, when by mutuall stipulation or couenant they make an exchance of Benefices or Prebends, making their match according to the value of the things. And if this be Simonie, as the Ancients haue defined it to bee, it were to bee wished that the exchange, at least were free from stipulation, and that the maine end of such permutations did ay me principally at the common good of the Church. Yea, I haue heard of a strange kind of Simonie in fashion beyond the Seas, which they call, *Sacrum-auncupium*, in English, *Sermon-simonie*.

When the *fratres pradicantes*, being about to purchase, haue in a readinesse some exquisite master-piece, the merite whereof challenging no meane aduancement, serueth onely to couer and colour ouer, or as a purse, to carrie and conuey the more closely the set price of the preferment, at least to take away the smell of Simonie, that so the Patron may be as free from suspicion of Simonie, as the adulterous woman, when shee hath wiped her lips, and saith, *I haue not committed iniquitie*. So saith the Patron, *I haue bestowed it upon a worthy and rare Preacher*: so rare, as it is thought he spent more sweat in that one Sermon, about the getting, then euer hee meanes to spend againe in all his Sermons hee makes, while hee keepeth his preferment. Now what shuld moue this Frier *predicant*, thus to colour and gild ouer his Simonie with such a sacred gold, is hard to say, vnolesse some false Glossie vpon the Prouerbs hath made him beleue, that such preaching to such ends, is to speake a word in season, which is, *Like apples of gold in pictures of silver*, as *Salomon* saith. But the Glossie is ill turned into a Glose. The Apostle forbids such merchandise of the Word for filthy lucre sake. [2. Cor. 2.17. 1. Pet. 5.2.]

What should I speake of that more then common custome of Matrimoniall Simonie, no lesse odious then the rest, when a Benefice, or other Ecclesiasticall dignitie, must become the portion of some daughter or Kinswoman, at the least, an honest woman? And so if that glossie bee true, that a Bishop must bee the huband of one wife, that is, of one Benefice (as the Romish Church expoundeth it, not for any zeale they beare to singularitie of Benefices, but for the hatred they haue against the vniuersalitie of Priests marriages) then also may it bee as true, that a man making such a match for a Benefice, should marrie two wiues at once.

I haue also heard of another base kind of Simonie in practise: That the Patron admits not his Incumbent, but with a stong Obligation or Bond, to tye the Incumbent to quit the Benefice at three moneths warning, whensoeuer

the Patron shall require, or hold vp his finger: as Maisters vsse to giue their seruants a quarters warning, when they are wearie of them. By this deuice the Patron holds the Incumbent in a miserable seruitude, as being his Tenant at will; while in the meane time the Patron may Lord it as he list without controll: for the Incumbent is bound not to reprove any thing his good Master doth, or saith, but must say *Amen* to all, or else farewell All. The Patron hath also another drift in this, that wanting for the present a good Chap-man, to gaine time, and a better thing, hee puts in his Bond-man, till he be prouided to his liking.

All vnpreeching Ministers possessing any good Benefice, are by strong presumption deepe Simonists. For let them tell mee, for what respects, or good gifts they were so preferred: except it be that they and all their good gifes, shook hands, and parted, so soone as they and their fat Bene-fice mee.

Some, by mentall reseruation commit Simonie, when both the Patron expects to receiue, and the Presentee purposes to giue some gratuitie afterwards, without any expresse promise or pre-contract, onely vpon trust, that so he may sauе his Oath. This is a mock-Simonie, and mock-Oath. For is not this Gebezze's sinne? Of which the Glosse (faith) *Hoc exemplum est Argumentum contra eos, qui non Glosso*. *exigunt, seu accipiunt, ante Collationem Beneficii.* Gebezze asked but a gratuitie after the healing; or say, It was his fee: For seruants must I ue. But hee had his grutuitie with a vengeance. *Is this a time to receive siluer and gold?* The leprosie therefore of Naaman cleaueth unto thee, and to thy seed for ever. Away with such gratuitie. Indeed if a Benefice were a temporall benefit, it might require a temporall requitall: But being of a spirituall nature, what gratuitie or thankfulness should the Patron expect, or the Incumbent performe, but a painful & faithfull discharge of that Cure of Soules committed to his trust? This is to giue spiritual thanks, for a spiritual gift. As *Gratian saith;* *Semper premium aliquid debet interuenire, spirituale scilicet meritum hominis.* There ought alwaies

some gift to interuenie, to wit, a mans spirituall merit. Such a spirituall gift, as the Apostle longed to bestow vpon his Romans, Rom. 1.11. But of any other gift the verie expectation is in danger of Simonie. I haue heard of Temporall men, who haue refused after-gifts of their seruants, whom they had preferred freely to some temporall Office, taking the verie offer verie indignely : How much more should this puritie be preserued in spirituall preferments ?

But here some may obiect.

Ob. But hauing receiued a temporall benefit, shall I not, or may I not in some sort recompense it with some temporall signification of thankfulness ? I answeare, That this benefit is not of a temporall nature, but spirituall, as we said before. Or allow it to bee so farre temporall, as it may require some temporall requitall : yet it must bee with

**Decret.Gregor.* *De Simon.li.5.* *tit.3.ca.18.* certaine limitations. *Alexander the third,* writing to the Archbishop of Strygon concerning a horse, which his brother vnwitting to him gaue to P. the Popes Legate, for his election after it was done, which notwithstanding was a scruple in the Archbishops conscience, resolueth him thus :

*In givning or receiving, three things are to bee obserued : first, The qualitie of the persons, of, and to whom it is given, whether poore or rich : secondly, The quantitie of the gift : thirdly, The time of givning, whether in time of necessitie, or otherwise. If therefore, saith he, we respect the conditions of the foresaid parties, the Cardinall and your brother, it was no great matter for the one to send the other a horse, which haply such a rich man as that would gine to a lesser, without requesting it. But if we consider the necessitie of the time, it appeares it was done with no other intention, then to supply the Cardinalls want at that time, when in an vnquoth place bee was unprouided of a borse. And forasmuch (saith hee) as it is written, *Beatus qui excutit manus ab omni munere : Blessed is bee, that shaketh his hands from every bribe :* it is spoken of those gifts, which are wont to aduise and perniciet the minde of the receiver. But such gifts, as without compact the elected giueth to his Patron ; or so, as the quantitie of them bee not of force to incline or moue the*

the will of the Receiver ; Non interpretari consuetus Eccl.
Ro. accipientem, in his Delinquare, vel donantem : In these
things, the Romane Church doth not use to interprete the Reci-
ver, or she giveth to offend. So hee. Note here the genderneſſe
of this Archbishops conſcience ; his brother gaue but a
horse vnvittig to him, without any precompaſt, and that
after the Elecſion, and in the Cardinals need at that time.
And yet I read not that this horse was not of any extraor-
dinarie price, not worth ſix hundred, or a thouſand pound;
as Patrons horses are eſtimated elsewhere.

Not much vnlke to this, is a kind of Simonie, not vnfre-
quent in the world ; but ſo fine, as it diſclaimeth and
diſdaieth all affinitie with Simonie. A man hath fairely
and incorruply (at leaſt for any money matter) obtained
of the Patron a free graunt of ſome Eccleſiaſtically preſer-
ment : but after the graunt, before it paſſe the ſcales, the
ſuiter muſt paſſe the pikes of muſch difficultie, yea and dan-
ger too, leaſt through ſome neglect, or delay, ſome other
get betweene him and home. As the Spider hauiing ian-
gled ſome ſturdie Fly in her ſubtil net, beſtirres her nim-
ble ioynts, to make the weakeſt places ſure, where is any
danger of euauion. But the Schollar being of an ingenuous
diſpoſition, one that cannot dancce attendance at euerie
doore, and that bluſheth to appeare an impotunate ſuiter,
and that in ſuch places, where all Schollars, being not in
ordinarie attendance, are ſuſpected : to cut off all impati-
ence of delay, and feare of dangers, chufeth rather, Redimere
vexationem ſuam quam queat minimo ; ſi nequeat paulmo, ac
quantiuſi queat ; Say it be, &c. This caſe was put to mee by a
learned man, to knew what I thought of it. I told him in-
genuously, that for my part, I could be conſent to redeeme
the credit of a Minifters modeſtie, in ſuch attendance with
any reasonable ransome. But to giue ſuch a round ſumme,
not onely to redeeme impatiene, but to prevent the perill
of looſing the preferment for lacke of prouident, yea im-
potunate pursuing; it was in my iudgement like the Secun-
dine, or after-birth of Simonie. A moderate & modeſt dili-

gence, and sober vigilancie (especially, *vbi Vinitur ex rapto non hospes ab hospite ratus, &c.*) is not disallowed for such a dispatch, performed either by himselfe, or rather by his honest friend, or servant : But to come off so roundly (say it be to some Courtier) what doth it, but imply, that either the grand Patrons graunt is of small validitie, without it be seconded with the fauour of some speciall servant about him, whose fauour must bee purchased : or that the suiter had a purpose rather to haue giuen, then gone without : or at least, some implicite condition must be performed. For I would aske this suiter, or rather now in a manner, speeader, whether before the obtaining of the Benefice, this summe, whatsoever it is (not nothing) were not implied, if not expressed, to bee (for the shifting off of Simonie) thus bestowed: without which, why should not the suiter as wel haue come short of his preferment, before the graunt, as now for want of eaking out his arme with a siluer hand, not reaching the seale, to be in danger to bee ouer-reached by a longer arme. For so, *Multa cadunt inter calicem, supermaque labra.*

Another hath found out a prettie way of Simonie ; for the Patron, and he, are agreed for the Vacant Benefice, that it shall come *grassis*; But with a *proviso*, That he shall buy the next Presentation, which payes for all.

I might here speake of many other Branches of this cursed Tree ; as if there should be any buying or selling, chopping and changing for * Colledge Fellowships (wherein Simonie layeth her first foundation, and hatcheth her first egge ; for who sitteth to trade in the Church, then hee that hath begun in a Colledge) yea trucking for a Porters, a Bell-ringers place, in Colledge or Church : For * *Simoniacum est emere officium ostiarij, seu pulsandi campanam* : It is Simonie to buy a Doore-keepers, or a Bel-ringers place. But because euerie branch bearing the same fruit, is knowne to be of the same tree : therefore it shall bee as superfluous to speake of more, as it would bee infinite and impossible for an vnexperienced Simplicitie to diue into the Mysterie

* See Sature
in Ecclesiasti-
call persons
of Simonie.

* Gratian.

sterie of this iniquitie , and sound all the deepes of it.

As for Impropriations, though they were originally maine brances of the Leuiticall Stock, and so the merchandizing of them also might claime kindred with Simonie : yet because they are slips broken off , and transplanted out of the Garden and Paradise of God : the Learned Treatise of that godly Scotish knight, Sir James Semple, as also that other of Sir Henry Spelman, an English Knight, both of the Lay Tribe, two noble and pregnant witnesses, doth more iustly intitle it selfe to this Argument. Onely, I would to God these two worthy Treatises were throughly studied, and consonably applied, and printed in the hearts and consciences of all Impropriators, to their eternall saluation ; by being consonably persuaded to shake their hands of such sacred things, restoring them to Christ, the onely true Proprietary, the wronging of whom in this kind will one day proue fearefull sacrilege , whatsoeuer men thinke of it now.

CHAP. XI.

Of the highest degree of Simonie, committed
in Ordination.

Concerning Simonie committed in Ordination , although haply the money giuen for a simple Ordination be but small, vnlesse it be for some egregious Dunce, to which, as Salomon saith of a dull-edged instrument, *a man must put the more strength ; and, as it were, the more weight to the lighter scale.* Yet of all other kindes of Simonie, this is the most pernicious and daignable : yea, the lesse a man giueth or receiueth in this respect, it is an argument of the lesse esteeme he makes of so holy and excellent a Calling. As the Lord saith of *Iudas* his selling of Christ for thirtie pieces of silvers : A goodly price that I was prized at of them. *Zach.11.13.*

them. Now this is so properly Simonie, as it is the very sinne of *Simon* himselfe, which is to buy the gifts of the Holy Ghost. A sinne so detestable, as that the Church of *Rome* it selfe (though now the Mother and Nurse of abominations) hath cried out against This sinne. For we must put a great difference betweene the now Church of *Rome*, and that which it hath beeene formerly, and that euern within these three or foure hundred yeeres. For in former times, as that Church hatched & fostered many enormities, both of Doctrine and Manners, which by degrees crept in, till Antichrist should come to his full stature ; yet there was place left for reproofe, devout and learned men might speake and write freely of the abuses of it. But now, within lesse then these hundred yeeres, since the Councell of *Trent*, this Church is growne to that superciliousnesse and height of pride, that no man may once mention the least speck or blemish of that foolish Virgin, or rather, filthy Whooore ; nay those that haue alreadie in their writings left any record or Monuments of *Romes* sin, and in especial, of this of Simonie, it must passe through the fire of their *Index Expurgatorius*. Take one example among other. *Claude Espencaus*, in his Commentaries vpon his Epistle to *Titus* ; where he toucheth the corruptions of the Church of *Rome* in matter of Simonie, there hee must bee purged. For the

See the Index *Expurgatorius*, in quarto, according to the copie printed at Madrid, by *Alphonſus Gomez*, the Kings Printer, 1584. The copie printed at *Salmur*, by *Tho. Partaw*, 1601.

purpose, in that Impression at *Paris*, by *Michael Sonnius*, Pag. 65. *Deleatur ab illis verbis, sed annon αἰσχυναρίᾳ, vñq; ad, Idq; adeo in confesso est.* And Pag. 74. *Circa medium delectantur illa verba, Adeo Romanam Curiam repurgare sibi non permisit.* And Pag. 76. *Deleatur ab illis verbis, Vnde qui capitio, vñq; ad, Sacra sunt vanalia Roma.* & pag. 78. lin. 8. *Deleatur ab illis verbis, Et cum alia vendant alij, vñq; ad, Cælum est vanale, Densq;.* Which places, because they are not obwious to every Reader, and that it may appeare how their *Index* cannot so blur the truth, or bleere mens eyes, but that the Whoores filthinesse will be discouered : I haue thought good to set downe the former alledged places at large ; sauing

ving where whole pages are expurged, too long here to be inserted. In the first place those Verses out of Mantuan are to be cashiered.

*Si quid Roma dabit, nungas dabit, accipit aurum,
Verba dat, bene Roma nunc sola pecunia regnat.
Hoc est Roma viris, aubus quod noctua.* i. capatrix.

*If Rome gives ought, tis trifles; gold shee takes,
Gives words, at Rome (alacke) now money makes
Alone the market. Rome is that to men,
Which th'owle is to the birds.*

Where also other most beastly stiffe, such as my Author saith, breeds horrour in the very mention, all contained in the Roman *Taxa Camera*, where all sorts of most horrible sinnes are dispensed withall, at such a rate, as Presbytericide, or Priestkilling, Parricide, Matricide, or killing of ones parents, though willingly, also Simonie, as deserving to bee ranked among such sinnes, all which, and much more are not onely dispensed with for so much money; but the offenders made capable of any honour or preferment in the Church: all that rabble must bee expurged out of the Author; notwithstanding the *Taxa Camera* remaines still in force, and none of all these reformed; as the Author saith, which must also bee expurged, *Adeo Romanam Curiam repurgare sibi non permisit, &c.* no reformation will bee induced. Againe, these Verses must out: so famous in many Authors:

*Vinere qui capitiss Sancte, discedite Roma:
Omnia cum liceat, non licet esse bonum.*

*All you that would live holy, hence from Rome:
Where all things else, but goodnessse, find a roome.*

And these also related by my Author, must out:

*Quisquis opes sacras nummos repertire profano
Quarit, eat Romanam, sacra sunt venalia Rome.*

*Who sacred grath seekgs with unbawled gold:
Get him to Rome, where sacred things are sold.*

And this which followeth : *Ec cum alia vendant alia : And whereas others sell other things ——— vanalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ignes, Thura, Proces, Cœlum est vanale, Domsq.*

Wee doe sell

*Temples, Priests, Altars, Sacrifices, Crownes,
Fires, Incense, Prayers, Heauen, God, are sold for crownes.*

But it is labour in vaine , for Rome to goe about thus to purge out of mens writings, the memory of her inbred corruptions ; out of which source, whatsoever Simonie is now in any part of the Church, hath issued. Enough to stigmatize and brand this sinne with the greater note of infamie, if it should bee found as well in Iuda , where religion is maintained in her integritie ; as in that Idolatrous revolued Israel , where that grand Jeroboam of Rome , for base bribes, admits into the Priesthood the basest of the people. I loue not to be an *vnguis* in this ulcer : yet being to speake of this sin, as it is committed in the highest degree, to wit, in Ordination, leauing it to Cham to diuulge his owne Fathers nakednesse, if any such nakednesse were ; it shall suffice to doe herein , as *Lycurgus* of old , who to deterre the Lacedemonian lads, from that more then beastly vice of drunkennesse , caused their drunken slaves to bee made a spectacle vnto them , by whose example they might take the deeper impression of dislike and hatred against that sin. So let vs take, though a briefe view of the Church of Romes sinne in this kinde ; omitting particular instances, and contenting our selues with generallis ; their good lawes being occasioned by their euill manners.

*Ex malis moribus, bone leges.
Gratian, causa. I.
2. pars. quest. i.
iunctio.*

Pope Leo saith : *Gratia si non gratis datur, vel accipitur,
gratia non est. Simoniaci autem non gratis accipiuntur. Quid ergo dant? profecto quod habent. Quid habent? Spiritum vixne mendacij. Quomodo hoc probamus? Quia si spiritus veritatis (testante ipsa veritate, de qua procedit) gratis accipitur: procul dubio spiritus mendacij esse conniveit; qui non gratis accipitur, vel datur. If grace, faith hee (speaking of the grace that is conferred by imposition of hands in Ordination) be not gi-*

A Censure of Simonis.

三

sum or received freely, it is no grace. But Simoniacs do not receive freely. What giveth they then? Surely such as they have. What hangeth they? Verily the spirit of lies. How proue we this? Because of the Spiritus of truth (the Truthit selfe being witness, from whom it proceedeth) is received freely: then doubtlesly it is conuinced to bee the spirit of lies, which is not received or given freely. And Gregory, ibidem: *Quicunq[ue] studet per pressu-
tationem sacram ordinem accipere, Sacerdos non est: sed viuenter
transmutando dicit concupiscentie.* Who so ever affeccteth to receive holy orders by the gift of money, bee is no Priest: but cometh only to be called by an empes title. And a little after, *Quisquis per
pecuniam ordinetur, ad hoc, ut fiat hereticus, promonetur.* Who so ever is ordained by money, is then hereto promoted to bee an hereticke. And Pope Gelasius: *Quos constiterit, &c.* If it shall appearre that any unwarthy persons haue bought the sacred Dignitie with money, being convicted, let him be deprented. But what if some worthy man buy with his money? I answeare, That cannot bee, if hee be worthy. But let him be what he will, if he buy, it argues unworthinesse.

Also Saint Ambroſe is alledged : Repertorium quinq̄pluri- Ambros. de Pa.
mi, negotiacione nonneris mercari velle gratiam Spiritus Sancti, poralitura.
dum illi preiūm donant, ut Pontificales Ordinis sublimitatem
accipiant, &c. There are found many that by the merchandise of
money would buy the grace of the Holy Ghost, while they give mo-
ney, to receive the dignitie of the Pontificall Order. Whereupon a
fearfull Anathema is decreed to such, as so give or take. Like-
wise it is cited out of the Councell of Chalcedon : Si quis E-
piscopos per pecuniam Ordinationem fecerit, &c. If any Bishop
shall Ordaine for money, and shall purchase the grace of the Holy
Ghost at a price, which indeed cannot bee sold : and shall for mo-
ney ordaine a Priest or Deacon, or shall promote any degree or
order within the Verge of the Clergie for filthy lucre, bee that shall
attempt this, let him upon conviction bee deprived of all. Si quis
verò mediator, &c. And if any shall bee a mediator or stickler,
for such foule and nefarious corruption in giving and receining ;
if a Clerke, let him be degraded : and if a Laick, accused. And
out of the eight Synod : Qui per pecuniam, &c. Hoc that shall

consecrate any for money, or is consecrated of another, let him be casteered from the Priesthood. And many other authorities are there adduced to this purpose. And Ambrose saith; *Inexpiabilis est culpa vendit Ministerij, & vindicta gracie ecclesiastis transit in Posteros.* The sinne of selling the Ministry is unpardonable, and the revenge of Divine grace passeth along to the posterities like Gehazies leprosie.

Ambros. ibid.

Greg. in regis.

Concil. Brachar.

Ibid.

But as it is objected, *ibid.* *Ventum est. Simoniaci, &c.* Simoniacks, though they thinke that the grace of the Holy Ghost is vendible, yet they profess the faith, and true religion, and consequently are no Heretickes. It is answered: *Simoniaci, &c.* Simoniackes, although they seeme to hold the faith: yet they are intrallled to the perdition of infidelitie: as Gregory saith; *Cum omnis avaritia, &c.* Sith all avarice is Idolatry, whosoever doth not carefully auoid this, and especially in bestowing of Ecclesiastical dignities, is subiect to the perdition of infidelitie: although bee seeme to hold the faith in words, which in deeds bee denieth. And after; *Cum omnis.* Those that impose for money, are accounted more intollerable Heretickes then the Macedonians, who denying the Deitie of the Holy Ghost, grossly affirmed him to bee onely the Servant of the Father and the Sonne: but these make him to be their servant. And also worse then those Iewes, that blasphemed the Holy Ghost, in ascribing Christs miracles to the power of Beelzebub. And to speake truely, *Iuda comparantur Prodigiori quis Indeis occisoribus Christum vendidit:* They are compared to Indas the Traitor, who sold Christ to the murtherous Iewes. And therefore, *Ex Concilio Bracharense; Placuit.* It seemeth good unto us, that for ordination of Clerkes, Biskops take no rewards, and that the grace of God by imposition of hands bee not sold for money, but giuen freely, as the Lord hath commanded. For it is an ancient Decree of the Fathers, *Anathema sit danti & accipienti: Cursed be the givener and the receiver.*

Ob. But some object: It was vsuall in times past, to bring the reward of southsaying to the Prophet: as *Balaam sent to Balaam: and Saul came to Samuel with a gift in his hand.* Now propheticie is a gift of the Holy Ghost.

But

But that in the Old Testament was wont to bee sold.

Answe. Wee never read that the good Prophets tooke any reward at the handes of those that brought it. *Elijah* flatly refused any part of those riches which *Naaman* would haue presented him with. It was enough for *Balaam*, and such wicked Prophets, to prophecie for rewards; as the Lord complaineth of such, saying, *The Prophets dinne for money*: but wee read not, that the good Prophets did

Mich.3.11.

receiue any such rewards. Yea, in stead of receiuing any thing, *Samuel feasted Saul*, and his. *Sed fac eum accepisse*, say he did receiue it. What was it? The fourth part of a Sicle, a matter of twentie half-penies: so *Sauls* reward hee brought to *Samuel* came but to five half-pennies. Which yet it *Samuel* did at all receiue, *Stipes magis sunt estimanda tabernaculi, quam munera Prophetarum*: They are rather to bee esteemed the maintenance of the Tabernacle, then rewards of the Prophet. *Et bac magis in sumptum Prophetarum quam muneri Prophetarum reputanda sunt*: lices posuerunt hi, qui ariolos, &c. Though they that accustomed to goe to forthsayers, might out of an euill custome thinke that the Prophets would doe so, to wit, receive giffts. But *Gratian* concludes upon that fourth part of a Sicle, containing five half-pennies, which *Saul* carried to *Samuel*: *Nostri ergo Sacerdotes si volunt vendere prophetiam, & columbam in Cathedris suis proponere, quas Dominus flagello subuertit: quinque tantum obolorum sunt mercede contentis: qui utinam non pretium villarum, sed quinque obolos acciperent*: Therefore our Priests (saith he) if they will sell the gift of prophecie, and set the Dove (to wit, the Holy Ghost) to sale in their Cathedralls, or Seats which the Lord overbrewh with his whip, let them be content with the reward of five half-pennies onely; I would they would not receive the worth of whole Villages, but onely five half-pennies. In a word, *Gregory* speaking against *Simoniacall* ordination raigning in France, our next neighbour, and exhorting *Theodorick* and *Theobert* then raigning there, to call a Synod for the reformation of such Simoniacall Heresie and corruption, saith, *In Sacerdotibus fides sit eligenda, cum vita. Quae autem opera esse valeant Sacerdotis, qua*

Greg. Epist. 114..

Theodorico &

Theoberto Regi. Francorum.

bonorum tanti Sacramenta comaintur obsecro per premium. Et quare agitur, ut ipsi quoq; qui sacros Ordines appetunt, non vici corrigere, non vices compone re studio ant sed dimitas, quibus honor sacer curatur, satagit congregare. Hinc sis etiam ut insontes & pauperes à Sacris ordibus prohibiti, despecti q; resiliant. Et dum innocentia displices, dubium non est, quod premum nullus debita commendet; quia ubi aurum placet, ibi & vicium. Hinc igitur non solum in Ordinariis & Ordinatis antiquam talis vicius instigatur, verum etiam excellente vestre regnum Episcoporum cuiusque, quorum magis intercessionibus maturi debuerat, programatur. Si enim dignus sit Sacerdos credatur, cui non actionis merita, sed priorum copia suffragatur, restat ut nobis sibi in honores Ecclesiasticos grantias, nol defendat industria, sed totum aut profanis amor obsecetur. Et dum vicia remunerantur honore, hinc Sacerdotes non proficere, sed perire potius indicantur. Let faire with good life be made choyce of in Priests. But what workes can a Priest haue, who is conuicted of obtaining the honour of so great a Sacrament by rewards. By which meanes it comes so passe, that even they which desire holy Orders, take no care to correct their life, or to compose their manners; but labour sooth and naile to gather riches, wherewith the sacred honour is purchased. And hence also it commeth, that innocent and poore men, being prohibited and despised, sterte backe from holy Orders. And while innocencie is not set by, no doubt but there a bribe doth promote vices: because where gold is in request, there also vice is intertained. And hereupon not onely a deadly wound is inflicted upon the soule of his Ordainer, and Ordained, but also the Kingdome of your Excellence, is burthened and oppressed through the fault of Bishops, by whose intercessions rather it should be relieved. For if he be thought worthy of the Priesthood, whom not his good meritis, but ample giftis promoted, it remaines that granties, that industrie can pleade no right at all for it selfe unto Ecclesiasticall dignities, but that the profane lone of gold possessest all. But while vices are recompensed with honour, well may Priests bee iudged not to prosper, but to perish rather. And he concludes with an exhortation to the two Kings. Proinde Paterno salutaries affe-
cio permisit excellensissimi Feliz, ut hoc iam desistabile malum de

* Nondum vox
Ducum inua-
luerat, Precipi-
mus & manda-
mus.

de regni vestri studiois finibus prohibere, & nulla apud vos ex-
onfatio, nulla contra animam vestram suggestio locum inueniat :
quia facientis praejudicis culpam habet, qui quod potest corri-
gere, negligit emendare. Wherefore (saith hee) greeting you
with a fatherly affection, We pray you most excellent sannes, that
you studie to banish this detestable mischiefe out of the coasts of
your Kingdome, and let no excuse or pretence , let no suggestion
 finde place with you against your owne soule : because he is doubt-
lesse guiltye of the deede it selfe, that having power to correct it,
neglects to reforme it.

Well, to conclude this paint, whether this *marbis galli-*
cus were so purged, and banished out of the coast of France
as no reliques remaine, I know not. But if it were, I pray
God, that for the neernesse of the neighbourhood it have
not failed ouer (as many other French fashions haue done)
and set footing on the *Albion shoare*, there to spread the in-
fection. I well hope, that the *Cinque Ports* are so well for-
tified, as they will not suffer such base wares to come to be
entered at the Custom-house, and so to passe vendible here ;
where Religion is purely planted, Faith truly professed, the
practice of Pietie so frequently pressed, and well charged
Canons mounted. The *cinque Ports* are the five Senses,
which Religion so guardeth, as no such Simoniacall cor-
ruption can enter at any one Port. Would it enter at the
Port of sight, the *Eye*? That, hath learned to turne away
from such vanitie, or not to looke with delight, or not to
be dazled, much leſſe blinded with such glittering objets,
or to bee en̄moured with the beautie of faire white and
red earth. Or at the Port of touch, the *Hand*? That, hath
learned (not in superstition, *Touch not*: but) in sinceritie,
Touch no uncleane thing; yea, though a gift should leape and
fasten it selfe vpon the hand, yet to shake it off into the fire,
as *Paul* did the Viper, without any hurt, or swelling at all.
Or at the Port of hearing, the *Eare*? A religious eare loues
not male audire, as to be charmed with any such siluer-soun-
ding musick, though for Time, Number, and Measure, it be
never so compleat. Or at the Port of the *Smell*? It, takes
the.

the Incense of any such sacrifice in snoufe and high disdaine. Or at the Port of Taste? It cannot relish such *γαυκτίζεις*, bitter-sweets, though sweet in the mouth, yet bitter in the belly, whitch the stomack of Conscience can never digest, or away with all, as the Apostle said, concerning the incest committed by one among the Corinthians, that they had altogether proued themselues to be cleere in that busynesse; so, may not any man say, that the Church of England is altogether free from this kinde of Simonie? How many may say that truly, which *Saul* did fainedly, *I haue kept the Lords Commandement*, in this point. But some will say, as *Samuel* said, *What meaneſt thou the bleaſing of the ſheeps, and the bellowing of the Oaten which I haue?* There goes a rumour of I know not what. Some false fame. How? Simonie committed in giving and taking holy Orders? *Absit.* In France indeede, our neighbour Nation: but the Sea is betweene, enough to drowne ſuch Simonie, and ſo neuer ſuffer it to arriue at vs. When Saint Ambrose ſpake of this ſinne, ſaying of a Simoniacall Bishop, *Ab Archiepiscopo sum nuper Episcopus ordinatus, centumq; ei solidos dedi, ut Episcopalem gratiam conſequi meruifent;* quos ſi maturam dediſsem, bedie Episcopus non eſsem; unde mihi melius eſt aurum de ſacello manuere, quam tantum Sacerdotium perdere; aurum dedi, & Episcopum comparauis; quos tamen solidos ſi viuo, receperum me illuc non diffido; *Ordino Presbyteros, conſecro Diaconos, & accipio aurum:* nam & de alijs nobilioribus Ordinibus pecunia queſitum proſfigare conſido, &c. doth any man thinke that this holy man euer meant or thought of any ſuch Simoniacall Bishop beyond any part of the Sea from Millan? much leſſe,

*Ut penitus toto diuinoſo orbe Britannos
Simonie argueret tanit;* —

Fare be Saint Ambrose instance from England, as wee are from Millan, where he was then Bishop. I hope, nay I dare ſay that there is no Bishop in England, though of ſmall meanes, who accompreth Ordination-fees among his revenues. *Absit. Imo abſint, qui talia ſomniant.* Wee disdaine

1. Cor. 7. 11.

2. Sam. 15.

Ambros. de dig.
nit. Sacerdot.
cap. 5.

to stoope to any such Lure, or base Lucre. Let no man take vs for such rude Artists, as that while we teach others the way to heauen with our tongues, wee should commit such a solecisme, as to point to the earth with our hand. Or such shallow Diuinies, that, as if wee had never beene trayned vp in Vniuersitie studies, we should make such a glosse vpon the holy Text, *Let not thy left hand know, wheras thy right hand doth:* that a man may therefore practise pietie with the one hand, and Simonie with the other. But if such there should chance to bee, that dare sell the holy Ghost, as there was euuen among the twelue one *Iudas*, that did sell his Lord & Master Christ: What then? What successe had *Iudas*? after restitution, suspension. Ecclesiasticall suspension were too good for such. VVhen *Esaue* had sold his birth-right, wherein was included the Priesthood, hee was so desperately cut off from the blessing, that hee found no place for repentence to obtaine so much as one blessing, though hee sought it with teares: *Hast thou not one blessing,* Heb.13.17. *my father?* Not one. The blessing remained with *Jacob*, to whom God had promised, & giuen it with the Priesthood. Yet profane *Esaue* liued, and enjoyed the fatnesse of the earth, and the deare of heauen. True. But how? He must live by his bone; by killing and destroying. The very life of Simonie-call ordainers, and ordained: like the Theose which climbing up into the sheepfold another way, comes not, but to steale, to kill, to destroy. While *Jacob*, he that is called by God to the Priesthood, and to bee a Shepherd, keepest and feedest the flocke, but kills none; insomuch as *Laban* missed none of all his sheepe, while they were in *Jacobs* keeping. *Ghezis* for his though after-selling, purchased *Naamans* leprosie to himselfe, and to his posteritie for euor; all selling ordainers are *Ghezites*, and therefore leapers, and so shut out by Gods Law from his holy Congregation, euen the communion of Saints, as vnhalloved and vneleane persons. *Simons* doome was, *Thy mony perish with thee: thou hast no part,* Act.8. *nor lot in this busynesse: thy heart is not right; thou art in the gall of bitterness, and in the bond of iniquite.* Here is a hard choice

choice for all Simonists, especially Simoniacall ordainers, that sell (*quantum in se est, Spiritus Sancti, quod certe nihil est*) the holy Ghost; they may choose whether they will haue *Esau* curse, or *Naamans* leprosie, or *Iudas* his suspension, or *Simons* perdition: or rather all of these together, sith such Simoniacks are of *Edoms* line, *Gibezi* posteritie, successors of *Iudas*, and *Simons* owne sonnes. But how can such a faire body, of so sound a constitution, as is this noble Church of *England*, euer hatch or harbour *tales vomicas*, such imposturated humours, and not vomit them out of her mouth? Impossible it is, that such weedes should grow in this Garden, the very Paradise of God. But if they should, the Lord roote them out, and euer preserue this his *Eden* with the flaming sword of the fierie Cherubims, that neuer any Simoniacall Ordainer, or Ordained, may dare to set his filthy foot on this holy ground, or thrust in his soule hand, to take of the Tree of Life, to purchase to himselfe that power of Christ, of which hee said to his Disciples, *Freely you haue received, freely give*. I will conclude with
Cyprian de Spiritu that of *Cyprian*: *Dominus Gibezi mercenarium lepra condemnat, & Ieroboam videntem Sacerdotia cum Apostatis looat.*
Hic Simonem gratia Dei nundinatorem à Sanctorum consortio exberedat, cuius detestabiles ausus ultrix ruina confundit & quassat. Hic Balaam ad maledicendum conducto silentium imponeat; & per *Azinam redargutum, colliso ad parietem pede vacuum pecunia, oneratum contumelia, claudicantem ad propriam remisit confusum*: The Lord doth condemne mercenarie *Gibezi* with the leprosie, and ranketh *Ieroboam*, selling the Priesthood, with *Apostates*. He dis-inheriteth *Simon* from the communion of *Saints* for bartering of the grace of God, whose detestable dairings a renengefull rhine doth confound and shake. Hee imposeth silence upon *Balaam*, being bired to curse; and being reprooved by his *Asse*, dashing his foot against the wall, he sent him back confounded, emptie of mony, loaden with infamie, and returning bal-
cing bone.

CHAP. XII.

Reasons shewing the unreasonablenesse of Simonie.
Objections answered.

AS euery sinne is in its owne nature vreasonable, as being repugnant even to the Dictate of naturall reason: So *Simonie*, for this reason, may challenge a place and ranke among other sinnes.

First, *Simonie* is vreasonable, because it is sacriledge, it robs God of his right. Will a man rob his gods, to usurpe *Mat. 3.8.* vpon Tithes, by buying and selling (for buying and selling Tithes is an usurping vpon Tithes) is to robbe God. For to buy of the Patron, is to subscribe that the right of Tithes is interessed in him, and not in God, and so to ascribe the power and propertie of tithes to the Patron that sells them, not to God, who gave them, still retayning the proprietie of them in himselfe. Whence wee may conclude, all those to bee either Simonists, or Fauourers of them, that denie Tithes to be due *Iure Divino*. For why denie they this, but flattering themselves, that thus they may the more licentiously buy and sell them, and so hold the poore Ministers nose to the grindstone; whereas although they had beene dedicate onely by Man, yet ought they not so to bee profaned.

Secondly, *Simonie* is vreasonable, because it debaseth and vilifieth that which is honorable, as is the gift of God. And Tithes are the gift of God; therefore honorably to be esteemed. Peter said to *Simon*, *Thy money perish with thee, because thou thinkest the gift of God may bee obtained with money.* Hee vilified Gods gift, and therefore hee was set light by the Apostle. Wherefore, and what was *Belsazar*s punishment? Hee set light by the holy Vessells of Gods Temple, when prophanelly hee presumed to drinke in them, He and his Concubines: and was he not well requited, when while hee was drinking, hee saw that hand-writting vpon the wall, *Thou art weighed in the ballance and found*

too light? Dan. 5.27. He set light by Gods consecrate things, and God sets light by him , hee findes him *too light*. Let all spirituall merchants, both Patrons and Parsons, bee strucke with terror of this example , as *Belsazar* was with the hand-writing. And hee must needes bee culpable of this sinne, that setteth any terrene price vpon a spirituall thing.

A third reason, why *Simonie* is vnreasonable, is because it makes the Simonist besides himselfe. For hee comes as a Minister to buy : but buying, hee professeth and prooueth himselfe to bee no Minister of God. For as God gaue the Tithes anciently to the Levites, he gaue them freely, and a free gift ought not to bee bought: So hee hath giuen the same to his Ministers of the new Testament as freely; what soever Minister therefore shall offer to buy these Tithes, must either confess that they are not the free gift of God, or that he himselfe hath no interest in them, as the Minister of God, and so no Minister of God. If therefore holy Tithes belong properly and of right to Ministers , why doe they buy them? And if they buy them, what right had they unto them?

Fourthly, it is against reason to commit treason ; but *Simonie* is treason. For as *Judas* conspiring with the Iewes by buying and selling , betrayed the person of Christ: So Simonists conspiring together through buying and selling, betray the Church of Christ, yea betray the body of Christ, the members of Christ; as shall appear more at large, when we come to shew the effects of *Simonie*.

But the *Simonist* objecteth. I am faine to buy , because All, or Most are set a buying ; So that if I buy not I am like to haue nothing. This is as good a reason, as if hee said , I must sinne, because it is the fashion of All, or Most, so to doe. This man will goe to the Deuill for companie. But let mee tell thee , if it were not for such as thou art , wee should shortly have no Simonists at all. For thou buyest, because others buy ; Well: Doe but thou, and all such as thou art, who thus sinne by others example, hold your hand awhile, and in short time deface *annis*, the Brooke at last of such

examples will be quite dried vp, when it ceaseth to be fed
and supplied with such headie Currents. For else, by fol-
lowing such examples, thou, and such as thou art, he come
examples to draw others after thee, and so each for his part
both maintayneth and increaseth that wicked Trade, each
striving who can runne fastest to the Deuill. Another saith,
he buyeth of force, that he may haue a place in the Church
to exercise those gifts God hath bestowed vpon him, for
the good of his Church. And if he buy not, those gifts shall
lie buried in the earth. That were great pitie. But what
gifts? I doubt whether any sanctified and true Priestly
gifts, that will so easily be corrupted with Simonie. But as
the King of Gath said to *David*, counterfaiting madnesse; 1 Sam. 21.15.
Haue wee neede of mad men? So, haue wee neede of Simo-
nists in the Church? Or as *Philip* King of *Macedon*, seeing
his sonne *Alexander* by large gifts to wooc the good will
of the *Macedonians*, writ vnto him in an Epistle: Cic. offit. lib. 2. *Quae te malum inquit, ratio in istam spem induxit, ut eos tibi fideles pu-*
tares fore, quos pecunia corrupisses? An id agis, ut *Macedones*
non te Regem suum, sed Ministrum & prabitorem putent, quo
quid Sordidius Regi? So we may invert it vpon our Simonist
thus: *Quae te malum ratio in istam spem induxit, ut populo te*
fidelem putares fore Pastorem, cum tuam ipse conscientiam pecu-
nia tua corrupisses? An id agis, ut *populus Dei* non te *Pastorem*
sum, sed Depastorem, non Concionatorem sed Corruptorem pu-
tent, quo quid Sordidius Rectori? But if thou hast such a desire
to exercyle thy gifts, *audiamus disertum*: bestow them there,
where is most neede, where the people perish for want of
prophecie, and prophecie faileth there, because the Tithes
are impropriate. *Sed nullus ad amissas, ibit Amicus opes.* But
thou wilt say: *Dignus est operarius Mercede sua.* True: But
either bewray not thy Hypocrisie, by seeking the richest
and most eminent places & preferments in the Church (for
scarce any else please thee) to exercyle thy gifts in: or else
make prooфе of thy sinceritie, by desiring so to employ thy
gifts in Gods Church, as forthat end thou wilt rather con-
tent thy selfe with a meane Living honestly attained, then

to aspire to a greater by corrupt meanes. For it is a question, which is the worst of the two, for the Church to want a Minister, or to be serued with a Simonist.

Another obiecteth : I see the Church of God in great danger, the chiefe places are intruded into by such as will make no conscience of their dutie, as is manifest by those lesser charges and places, wherein they haue beeene most negligent and vnfaythfull ; and so the ship of the Church shall be in danger of casting away, being gouerned by carelesse Pilots : Therefore for the loue and care I beare to the Church, being conscious of my good conscience, that I layme chiefly at the good thereof : why may I not redēeme the danger of it with my money ? A plausible reason, I confess ; for our very liues are not too deare, much lesse our liuings, to bee spent and sacrificed for the Church of God. It was the Apostles ioy and reioycing, *To bee offered vp upon the sacrifice and service of the Philippians faith.* And this ought to bee the ioy of euerie fauful Minister of Christ, lawfully called, and canonically placed in this or that place in the Church. But in this the case is otherwise. A man as yet is not called lawfully and orderly to this or that charge in the Church. Well, the Church wants a good Pastor ; Wolues seeke to enter. Shall I to prevent them, climbe vp another way into the Sheep-fold, and not by the Doore ? What benefit will this be to the Flocke, when the Thiefe and the Robber comes to prevent the Wolfe ? Yea, *Caveat Emptor.* Why was ^{* 2. Sam. 6. 7.} *Viza,* being no Priest smitten ? was it not for laying his hand vpon the Arke ? contrary to Gods Commandement, *Numb. 4. 15.* *They shall not touch any holy thing, least they dye.* But the Arke was shaken with the Oxen, and he did but stay it ; well, hee had his payment for his officiousnesse. So thou seest (at least in thy apprehension) in stead of the true Levites, the Arke to be drawne by Oxen, the Church to bee swayed by whom it ought not, and so the state of it to be shaken, and to bee in iopardie. Yet take heed thou put not forth thy hand, thy Simoniacall hand to the end to saue the Church from ruine. So, to touch holy

Phil. 2. 17.

^{*} 2. Sam. 6. 7.
^{*} 1. Chron. 13. 10.

holy things, is death; Thy money perish with thee. If Simonie
be vnlawfull, and so condemned of all; if it be a sinne, com-
mit it not, yea, though thou couldest thereby procure the
safetie of the whole Church of God. For men to say, *Let*
vs doe euill, that good may come thereof: their damnation is just.
Shall I destroy mine owne soule (for every sinne slayeth the
soule) to sauе others soules? Yea, saith Job, *Will yee speake* Job.13.7.
wickedly for Gods defence? and talke deceitfully for his cause?
Whereupon Mercerus noteth, saying, *Deus hac vestra De-*
fensione non indiget, neque ita se defends postulat cum alterius
Detrimento, ut interim proximo fiat iniuria. If God then will
not haue his cause defended to any mans wrong; neither
will he haue his Church saued by any mans destruction. It
is against the order of charitie, to lose my owne soule for
the sauing of others. Let such a man rather resolve thus;
If God will haue mee to helpe to preserue his Church, hee
will offer meanes lawfull for mee to attaine this charge.
Yea, in such a case the meanes for vs to vse is, *Pray* Mattb. 9. 38.
the Lord of the Harvest, that bee would send forth Laborers
into his Harvest.

Rom.3.8.

Job.13.7.

Mercerus in
bunc locum.

And whereas a man may pretend, yea and promise to
himselfe, if hee were promoted to such a place, to become
a profitable member in the Church: let such a one examine
himselfe by that which Gregory saith: *Perhaps (saith he) he* Greg. Mag. Paſt.
that desireth Prelacie in the Churcb, hath a purpose to doe good. cur. pars 1. c. 9.
Sed cum percepti Principatus officio perfrui seculariter coepit, Li-
benter obliuiscitur, quicquid religiose cogitavit. Quia nequa-
quam valet in culmine humilitatem discere, qui in suis positum
non desinit superbire. Nam plerunque in occupatione regiminis,
ipſe quoque boni operis uſus perditur, qui in tranquillitate tene-
batur: quia quieto mari recte nauem & imperitus se naua di-
rigit: turbato autem tempestatis fluctibus, etiam peritus se naua
confundit. *Quid namque est potestas culminis, nisi tempestas*
mentis? Inter hac itaq; quid sequendum est, quid tenendum, nisi
ut virtutibus pollens, coactus ad regmen veniat, virtutibus va-
cans ne coactus accedat? But when he hath begun, worldly to injoy
the office of his received principalite, he willingly forgets, whatsa-
cher.

ever bee religiously purposed. Because bee cannot learne humili-
tie when bee is alift, who while bee was below ceasod not to bee
proud. For commonalty in the negotiation of Government, the very
use of good works is also lost, which in the tranquillitie of a pri-
uate life was preserved. Sitt in a calme sea, euen as unexpert
Mariner can directt and guide his ship, and himselfe : but in a
tempestuous sea, euen a skilfull Pilot confounds himselfe. For
what else is the power of regiments, but the tempest of the munde ?
Therefore in these cases, what is to be followed, what to be obser-
ved, but that bee which excelleth in vertues, should come to
place of government by compulsion, but he that is destitute of ver-
ties, shoulde upon no termes, no not by compulsion be drawne unto
it. And bee concludes : Considerandum est ei, qui curam populi
electione Praeful suscipit, quia quasi ad agrum medicis accedit. Si
ergo in eius opere passiones vinunt, qua presumptione percussum
mederis properat, qui in facie vulnus portal ? Therefore (saith he)
the chiefe Prelate, which takes upon him the care of the people, must
consider, that bee comes as a Physician to a sicke Patient. If
therefore passions doe yet liue in his practise, with what presump-
tion doth bee hasten to heale the diseased, when bee carrieth his
wound in his owne face ?

* 1. Tim. 3. 1.
Greg. ibid. cap. 8.

But will some say, * *Qui Episcopatum desiderat, bonum opus desiderat. Ergo licet mihi Episcopatum desiderare. He that desirebat a Bishopricke, desireth a worthy worke.* Therefore it is lawfull for mee to desire a Bishopricke. Let the same Gregory make answere, vpon the very same words, in his eight Chapter of the foresaid Booke, which bee intituleth thus : *De ijs, qui praeesse concipiunt, & ad usum sue libidinis instrumentum Apostolici sermonis arripunt : Ts. 3. 1. Notandum* (saith hee) *quod illo in tempore hoc dicitur, qua quisquis preerat, primus ad martyrij tormenta ducebatur. Tunc ergo laudabile fuit Episcopatum querere, quando per hunc, quemquam dubium non erat ad supplicia grauiora permanisse. Vnde ipsum quoque Episcopatus Officium boni operis expressione definitur, cum dicitur, si quis Episcopatum desiderat, bonum opus desiderat. Ipse ergo sibi testis est, quia Episcopatum non appetit, qui non per hunc, boni operis Ministerium, sed honoris gloriam qua-*

rit. Quin repente subiungit Apostolus : Oportet autem Episcopum irreprochabilem esse. Et facit ergo ex desiderio, & terret ex praecepto, ac si aperte dicat, laudo quod queritis, sed prius discite, quid queratis : ne dum vosmet ipsos metiri negligitis, tanquam fædior vestra reprobabilitas appareat quanto, & à cunctis conspici in honoris arce festimatis. Sacrum quippe Officium non solum, non diligit omnino, sed nescit, qui ad culmen regiminius ambelans in occulta meditatione cogitatione ceterorum subiectione pascitur : laude propria letatur: ad honorem cor eleuat: rerum affluentium abundantia exultat. Mundi ergo lucrum queritur, sub eius honoris specie, quo mundi destrui lucra debuerant. Cumque mens humilitatis culmen arripere ad elationem cogitat: quod fors appetit, intus immutat. It is to be noted (saith hee) that this was spoken at that time, when every Prelate was the first that was drawne to the torments of martyrdome. Then it was commendable to desire a Bishopricke, when by it a man was sure to come to more grieuous torments, &c. But that man doth not only not loue, but not understand the sacred Function at all, who breathing to climbe to the top of gouernment, doth in his private thoughts feed upon the subjection of others, flatter himselfe in his owne prayse, exalt his heart unto honour, and exult in the abundance of his wealth. Therefore the lucre of the world is sought under the shew of that Honor, by which the emoluments and gainers of the world should haue beeene destroyed.

Another obiection doth here crosse my way on the Patrons behalfe, Sir, you need not bee so rigid against giuing and receiuing for a Spirituall preferment: For, for my part, I haue a good intent to conuert such money to some charitable vse, as to bestow it in Almes, &c. Indeed this hath can. i. q. i. p. 2. beeene an old shift in the Court of Rome. But Gratian saith, Non potest fieri Eleemosyna ex pecunia Simoniaca acquisita. Almes may not bee given of money Simoniacally gotten. And Gregor. Epist. 110. to certaine BB. doth condemne this sinne thus. Namis Declinandum est, dilectissimi fratres, sub obtentu Eleemosyna peccata Simoniaca heresios perpetrare. Nam aliud est propter peccata Eleemosynas facere, aliud propter Eleemosynas peccata committere. We are to bee exceeding carefull,

beloneth brestbrem, not to commit the sinnes of Simoniacall herefie, under pretence of almes. For it is one thing to doe almes for sinne sake, another thing to commit siane for almes sake. This is like Sauls sacrifice ; reprooved and rejected by *Samuel*, 1. Sam. 15. Or like the high Priests *Charistie*, who with *Judas* treason-money, by some called *Simonie*, bought, forsooth, a field to bury Strangers in. But for all this charitable worke, by divine Ordination(as *Lyra* saith) the field got such a Name, as could never bee washed off. For it is called, *the field of blond* to this day. *Mattb.* 27. 8. And mought such charitable workes, as they are done by *Simonie*, so for euer beare the brand of *Simonie*. As a famous Curtizan in *Rome*, hauing built a faire house, caused this Motto to bee set ouer the front of the gate, well beseeeming her owne shamelesse front, *Edificauernunt Peccatrices : Curtizans built this house.*

CHAP. XIII.

Of the unreasonableness of *Simonie*, particularly in regard of the Office and Function of a B. or Minister of the Gospel.

The Apostle, 1. *Titus.* 3. 1. saith, *This is a true saying; if a man desire the Office of a Bishop (or Minister of the Gospel)* he desircth a good worke. Now such is the Office of a Bishop, and Minister of Christ, as if it bee well weighed, a man will bee well aduised how hee seekes or sues for such an Office, much lesse be at the cost to purchase it with any price. For the Office of the sacred Order of Bishops is not altogether so easie, as the world takes it to be. *Origen* saith,
in Matt. cap. 15. *Qui desiderat Episcopi munus, ob parandam apud homines gloriam, aut ab hominibus adulacionem, aut ob quantum capiendum ex his, qui accedunt verbo, dant q̄, causa pietatis: talis Episcopus non desiderat bonum opus, neq; potest esse sine crimine, neq; vigilans, neq; sobrie, quum sit cibis gloria, qua se intemperanter ingurgitans. He that desires the Office of a Bishop, to purchase*
glory

glory and estimation with men, or to be called of men Rabbi, or to get gaine of thosse that come to the Word, and doe giue for pretie sake: such a Bishop desirous not a good worke, nor can bee bee without crime, neither vigilant, neither sober, being drunke with glory, wherewm he hath intemperately drenched himselfe. And in his twentie four Tract vpon Matthew: *Quidam plurima* Origen in Matt. *machinantur ut Episcopi vocentur ab hominibus, quod est Rabbi:* *Traict. 24.*
quoniam deberent intelligere, Episcopum fieri oportere irreprensibilem, & cetera quae sequuntur, ut si non dicatur ab hominibus esse Episcopus, tamen sit apud Deum: Some doe attempt many wayes to be called of men Bishops, that is Rabbi: when in the meane time they shold understand, that a Bishop must bee vnypronounceable, and so forth, as followeth in the ^{* 1.Ti.3.2. &c.} Apostles de-
scription, so as althoogh of men bee bee not called a Bishop, yet ^{Cyril Epist. 6.} with God he is a Bishop. And Cyril saith, speaking of the Of-
fice of Ministers: *If so bee wee execute this Office aright, wee* shall receive a reward, yea and prayse too: but if otherwise, if pernuerly, what flames shall bee sufficient to punish vs? *Wee shall* beare that voce, *Thou hast destroyed mine heritance, thou hast* slaine my people. As for Lay-men, they shall indeed render every one a particular account for his owne life: But we who beare the burthen of Sacerdotal offices, wee shall answere, not onely for our selues, but also for all beleemeers in Christ. And Saint Augustine ^{Aug. Valerio.} writing to Valerius, whom he calls his louing Father, saith, ^{Epist. 148.}
Ante omnia peto, ut cogites religiosa prudentia tua, nihil esse in hac vita, & maximè hoc tempore faciliss, & letiss, & homini-
bus acceptabiliss, Episcopi, aut Presbyteri, aut Diaconi Officio,
si perfunctoriè atque adulatoriè res agatur: sed nihil apud Deum miseri-
sus, & tristiss, & damnabiliss. Item nihil esse in hac vita & maximè hoc tempore difficilius, laboriosius, periculosius Epis-
copi, aut Presbyteri, aut Diaconi Officio: sed apud Deum vibil
beatus, si eo modo militetur, quo noster Imperator iubet. Et
binc erant Lachryma illæ, quas me fundere incusitate Ordinatio-
nis meæ tempore nonnulli fratres animaduerterunt, nescientes
cansam doloris mei, &c. Above all things I desire (saith he) that
your religious prudence would consider, that there is nothing in
this life, and most of all at this time, more easie, more pleasant,

and more acceptable to men, then the Office of a Bishop, or a Priest, or Deacon, if the Office bee carelessly, or men-pleasingly performed: but with God nothing more miserable, wofull, and damnable. Also that there is nothing in this life, and most of all at this time, more difficult, painfull, and perillous, then the Office of a Bishop, Priest, or Deacon: but with God nothing more blessed, if the combat bee so managed, as our Capaine commandeth. And hence were those many teares, which certaine bretbren, not knowing the cause, saw mee shed in the Citie, in the time of mine Ordination. And the same Father elsewhere saith: vpon the

Aug. de Cinit.

De lib. 19. c. 19.

words of the Apostle, *Qui Episcopatum desiderat, bonum opus desiderat: Exponere voluit, quid sit Episcopatus; quia nomen est operis, non honoris: ut intelligat non se esse Episcopum qui praesse dilexerit, non prodeesse.* And a little after he saith, *Locus superior, sine quo regi populus non potest, et si ista tenetur, utque administretur, ut decet, tamen indecenter appetitur.* The superior place (of the B.p) without which the people cannot bee governed, although it be so maintained and managed, as is meete, yet it is unseemely for a man to hant after it. So that (saith he) *Ocum sanctum querit charitas veritatis; negotium iustum suscipit necessitas charitatis.* *Quam Sarcinans si nullus imponit, percipienda atque intuenda vacandum est veritati: si autem imponitur, suscipienda est propter charitatis necessitatem:* In this case, saith he, The loue of truth seekes a holy retirednesse: and it is the necessarie of charitie that undergoeth a iust imployment. Which burthen if no man impose it, then a man is the more va-

Chrys. in Act. 1. cans to exercise his priuate life in the study of the Truth: but if it bee imposed, it must bee undergone for very necessarie of charitie. homil. 3.

Ou γαρ οι μας
ιδία, καὶ τοῦ
σπανερός εἰς
η μι καλέων
χριστας, δελνας
αν απλύς εἰς-
δικυρδας.

Saint Chrysostom saith: I suppose no man, though never so thristie of glory, would ever be made a Bishop, unless necessity imposed it upon him. For who is sufficient for these things. For as that holy man further saith: If thou knewest (saith he) that the Bishop ought to beare the burthen of all; that if others be angry, they are pardoned, but not he: that others sinning may haue excuse, but not he: thou wouldest not so hasten, thou wouldest not so runne to the Prelacy. For bee (the Bishop) is exposed to all tongues, is subject to all censures, both of the wise and unwise: he

is perplexed with perpetuall cares, night and day. He is enued of many, he is obserued of many. Doe not tell me of those, who are ambitious of honour, that lome to sleepe, that come to their Episcopall office, as to a bed of rest. I speake not of these: but of those, which watch for your soules, which preferre the saluation of their people before their owne safetie. Tel me, if a man haue but ten children under his government, living continually with him, he is forced without intermission to take care of them: what then shall not be suffer, that hath so many, nor domesticks, but such as haue others also under their authoritie? But hee is in great honour, say they. What honour? * Three halfe-peny wretches doe raire upon him in the market place. Why doth he not then stop their mouthes? πίναλες τριῶν
βολιμάνιος βλασφημιστής ἀπό τῆς αὐγούστας.

A proper reason. For now you are farre wide of the office of a Bishop. Moreover, unlesse hee give himselfe to please all, both those that liue idly, and those that follow their busynesse, hee beares a thousand accusations on every side. None is afraid to accuse and traduce him. For they are afraid to speake euill of Princes, but not of Bishops, because the feare of God is of no force with them. Who can expresse their sollicitous care in preaching and teaching? Who can tell what plunges they are put to in their elections? His minde differeth nothing from a ship tossed with waves. He is pressed on every side with his friends, and with his foes, with his owne kindred, and with forreners. If he be vehement and zealous, they say, hee is cruell: if not vehement, they say, hee is cold. But these two contraries must concurre, that so he may neither bee contemned, nor hated. How is hee preuented, how pressed with busynesse? How many is hee inforced to offend, volens nolens? How many ικαλλως λέγων,
διάχειρας: οὐκ
οἴματι εἰραι
πολλὴς ἐπ τοῖς
ιερεῦσι, τὰς σω-
ζομένους, διλλὰ
πολλῷ πλείους
τὰς αἱ πολλυμέ-
νες. τὸ δὲ αἴτιον
οὐ δι μεγάλης
τὸ πρᾶγμα δεῖται
ται τούχους, &c.

must he rebuke, will he, will hee. I speake not unadvisedly, but as αἱ τις οὐκ
οἴματι εἰραι
πολλὴς ἐπ τοῖς
ιερεῦσι, τὰς σω-
ζομένους, διλλὰ
πολλῷ πλείους
τὰς αἱ πολλυμέ-
νες. τὸ δὲ αἴτιον
οὐ δι μεγάλης
τὸ πρᾶγμα δεῖται
ται τούχους, &c.

I am affected, and as I thinke, I doe not thinke, that among Priests there are many, that shall be saved, but farre more than shall perish. The reason is, because this Office requireth an high and excellent spirit. For there bee many occasions to drinke him from his owne disposition, and he hath neede of many eyes. Doe yee not see how many things are behooffull for a Bishop to haue, that he be apt to teach, that he be patient in suffering of euils, that hee bee constant and faithfull in the Doctrine of the Word? What a difficultie is this? And when others sinne, it is imputed to him. I neede say

A Censure of Simonie.

no more (saith he) if but one depart this life, uninitiated, or uno-
baptized, is hee not altogether condemned? For the destruction of
one onely soule is such a losse, as it cannot possibly bee estimated.
For if the saluation of one soule was so precious, that for this the
Sonne of God became Man, and suffered so great things: consider
then what punishment the destruction of one soule will bring. Doe
not tell me therefore, The Priest hath sinned, or the Deacon: all
theire sins redound upon the head of those, that chose them. There-
fore if any shall approach to the chiefe Priesthood (to wit, a Bi-
shoprick) as to a function full of care and trouble, no man will
easly undertake it. But now we doe no otherwise affect this Dig-
nitie, then as small Magistracies, namely, that we may be magni-
fied and honoured with men, while we are cast out of fauour with
God. What gaine doth this honour bring? How doth it appeare to
be working? When thou shalt desire the Priesthood, set before thee
on the one side those accusations, which it necessarily must suffer;
on the other side a life free from publike imployment, and compare
the measure of the punishment. For if thou finnest the sin of a pri-
uate man, thou shalt not suffer so great punishment in comparison:
but if thou finnest in the Priesthood, thou art undone. A Bishop
cannot sinne privily. For it is well with him, if not offending, he
can bee free from slanders, much lesse if hee doe offend, can hee e-
scape. If either hee bee angrie, or laugh, or desire a little sleepe to
refresh him, there be many readie to taunt him, many that will be
offended, many that will censure him, and prescribe Lawes unto
him, many that will renew the memorie of former Bishops, and de-
spise the present, and they doe it not to praise them, but to pinch

TAXUS & TBLA- him. Warre is sweet to the vnguent. For wee fight not against
MOS & TRIPOLI. those, who by might oppresse the poore, nor haue we the courage to
stand in defence of the flocke: but after the example of these shep-
herds, whom Ecclesi mentioneth, we kill and devoure. Which of
us is so carefull and sollicitous for the sheepe of Christ, as Iacob
was for Labans flock? Who can expresse what cold be suffered by
night? And doe not tell mee of any night-watchings, or any such
care taken. It is altogether contrarie. Princes and Rulers enjoy
not so great honour, as he that is a Prelate of the Church. If he
goe into the Kings Court, who hath the precedency of him? There
is

is an uniuersall decay and corruption. These things I speake, not to enforce shame upon you, but to refraine your eager desirous. But perhaps there is none such: God grants it: that so our wordes may vanish into the ayre, and proue but wordes; and so may proue as potions, which being presented by the Patients instans recovery, are throwne away. For considering the waight of a Bishops office, and the weaknesse of many advanced to high places, I cannot ima- gine, saith he, that any man, though never so ambitious, unless meere necessarie constraine him, would ever bee consecrated a Bi- shop. Thus farre this holy and good Bishop Saint Chrysostome.

Ἄντει Βαζ. λέλοις Εἰσὶν τὰ
πρῶτας, ἀντι-
βάθμια γυναικεῖν,
αὐτοὶ παρὰ τὰς
σκιάς τῶν με-
γάλων, &c.
ἀπβλάστησαν
ταχὺ διηδύπ-
ται.

The same Father in another place, saith: Not onely ciuill Magistrates, but also Prelates of the Churches must render an Chrys. ex varijs account of their administration: and that a more strict and migh. in March. locis, tie account, then any other. For to whom the ministray of the Word hom. 20. is committed there shall be a rigid examination: whether he bath neither through slothfullnesse, nor enuy omitted to speake any thing which hee ought to have spoken, and bath declared by his deedes that hee bath taught all good dutes, and bath concealed nothing from his bearers, which might be profitable for them. Againe, He that bath obtained a Bishopricke, the more highly he is exalted to the top of honor, the more strict reckoning shall be required of him, not onely of his doctrine, and care for the poore, but also of his exa- mination of those that are to be ordained Ministers, and of infinite other duties. And in his Commentarie vpon Titus: The higher Chrys. in Epist. the dignitie is, the greater are the dangers of a Minister. To o- ad Tit. cap. 2. mit other things, which fall vne daily; if at any tyme it happen, that hom. 1. either a friend, or some other occasion bee a meane to promote an unworthy person to the dignitie of a Bishopricke, and commit vn- to him the waightie gouernment of a Citie, into what tormenting fires doth he throw himselfe? For he that in his more private man- ner of life hath not beeue religiouse, certainly hee must needes bee much worse, when hee comes to undertake the gouernment of the Church. Therefore it is by all meanes to bee wished, that hee that hath beeue formerly vnaudt mislaid, he may reuaine so still, ha- ving taken vpon him such a ministeriall function. For now, both vaine glorie doth more eagerly haunt him, together with the loue af-

of mony, and supercicions pride: wheras Domination it selfe beggers a licentiousnesse of being offensive, and contumelious, and to give ill language, and innumerable other. And if bee that offendes one soule, had better have a mill-stone hanged about his necke, and be drowned in the bottom of the See: then he that shall scandalize so many Soules, and whole Cities, and People, Men, Women, Children, Citizens, Countrmen, his neighbours, and others further off, which are under his charge, what shall he suffer? Therefore such a man hath more need of the grace and peace of God; for unless these bee the prop of his government, all must perish, and fall to the ground. For although thou beest never so expert in governing, unless in this thy government, thou hast that grace and peace which is of God: the storne will innoule and drowne in the deepe, both thy ship, and those that saile with thee. For which cause, I am possessed with a great admiration of those men, which are so desirous of such burthens. Thou most unhappy and miserable of all men, doest thou not see what that is, which thou so desirest? If a man diligently weigh the truch of the matter, such a one is not advanced to a Lordship, but rather he is a servant to innumerable Lords, which doe continually couet, and speake contrary things. So he and much more to this purpose. And vpon the Epistle to the Colossians; We doe execute an Ambassage. But we desire not this honour for our selmes, God forbid: for we know the vilenesse of it: but for your sakes, that those things which are uttered by vs, you may the more diligently attend unto, that you may receive profit thereby, lest you heare slothfully and negligently the things which are delivered. Let no man attend to mee, but to the dignitie of my Ambassage. So this holy Bishop.

Crysost. in Epist.
ad Coloss. c. 1.
hom. 3.

Erasmus.

In a word, Erasmus in his Epistle Dedicatore, before Saint Crysostomes Commentarie vpon that Epistle to the Galatians, saith, that a Bishop sustaines three persons: one, of a Father, in his Sacerdotall authortie: another, of a Mother, in the desire of bringing forth, and bringing vp her children: a third, of a Nurse, in feeding the Soule with wholesome Doctrine. And as Aaron might not enter into the Tabernacle and Sanctuarie, but with his golden Belts, or else he must die: so the Minister of

the

the Gospell must have the golden Bells of the Gospell always sounding in his mouth, whereby the steepe of Christ may be fed.

Seeing then that the office of a Bishop is attended with so many cares, exercised with so many duties, invovled in so many dangers, exposed to so many stormes, obnoxious to so heauy iudgements, liable to such sharpe censures: who can blame Saint Chrysostome for admiring, how any man should ambitiously seek & pursue after such places, much lesse bee at the cost to purchase them? Yea, how many, waighing with themselves the insupportable burthen of this Office, which would make the shoulders of Angels to stoope vnder it, haue not onely refused it being offered (and that not with a formall *Nolu, nos*) but haue hid themselves, and runne from it as farre as they could. How often did *Nilammon*, a holy man of God, seriously and really refuse a *Bishoprick* so often vrged vpon him? who at length in the middest of his seruente prayer, which he offered vp to God, yeelded vp his spirit to him that gaue it. Besides, sundrie of the Fathers, and those whom *Claudius Espencane* mentioneth, do fugae *Episcopatus*, that shunned those high places, as measuring them rather by their waights, then by their height: wee could produce examples at home, as of that learned Deane *Nowell*, of reverend memorie, and that learned and godly *Gilpin*, who both liued within the memorie of this present age, when both there was so much grace in the World, as freely to offer, and in them as constantly, as modestly to refuse.

Gaspar Contarenus, a learned Cardinall, one that liued, and was one in the Councell of Trent, but who was much more honest then many of his fellowes, writing of the office of a Bishop, hath these words: *Episcopus medius est inter divinos spiritus, & humanum genus. Ex quo perspicuum est, Oportere Episcopatum Angelica, tum humana natura quadam ratione participem esse: quod cum de se nullus, quamquam virtutibus ornatissimus, polliceri possit: idcirco Episcopatum optare, absque arrogancia criminis, aut auaritia, aut ambitionis, nequit ullus.* A Bishop (saith hee) is a middle person betwene the

*Zoram. Eccl.
bif. lib. 8. c. 19.*

*Chad. Epsens.
de Episc. fugae.*

*Gaspar Contar.
Card. de Officio
Episcopi, lib. 1.*

divine Spirits, and humane kind. Whence it is plaine, that a Bishop in some regard ought to partake both of the Angelicall, and the humane Nature; which thing, seeing no man, although the most vertuous, can promise of himselfe: therefore for any to desire a Bishopricke, he cannot doe it without suspicion of arrogancy, or of anarice, or of ambition. But the want of the due consideration of the waightinesse of a Bishops office, hauing opened a wide window in the Church for such arrogant, auaricious, and ambitious climbing spirits to enter at, that come not in by the doore, gaue the same Author occasion a little after in the same Booke, to vtter this lamentation of that present state of the Church of Rome: *Non possum hoc in loco non magnopere miserari nostrae tempestatis calamitatem, cum paucos admodum Christiani populi moderatores comperias, qui degant in ciuitatibus fidei eorum commissis. Verum satis officio suo fecisse putant, si procuratori regendam urbem tradiderint, ipsi vero redibitis portiantur; ac magni quidem cuiusdam in Romana Curia pompa comitantur, regnorumque tractant, ac bellorum negotia; de populo vero, cui prasunt, an in Christiana Religione proficiat, an deficiat, ne nuncium quidem accipiunt, egenosque gregis sui omnino negligunt & ignorant: Hoc donec est Episcopum generare? boccine Discipulos Christi imitari, preceptaque Evangelica sermone? Probus ergo Episcopum operam dabit, ne alteri tradat gregem suum curandum, sed quam brevissimo tempore ab oculis absit, nisi aliqua ratione a Pontifice enocatus alicui officio inserviat, quod ad emolumendum Christiana Republicae spectet. Verum non hanc dari sibi occasionem opiet, neque tale quid ambiat; sed agre ac ferè iniitus buiusmodi onus suscipiat; quo expedito non aliud procuret, sed quam cisisimè ad gregem redeat. I cannot bere (saith hee) but greatly pity the calamities of our time, when you shall finde very few Gouvernours of the Christian people, that reside in those Cities committed to their charge; but thinke they haue performed their dutie sufficiently, if they shall commit the gouernment of the Cittie to a Proctor, while themselves intoy the reuenues; and they accompanie the pompe and traine of some great one in the Court of Rome, and doe manage the affaires of States, and of the Warres, but of the people ouer whom they bearre rule.*

Contra. ibid.

rule, whither they goe forward, or backward in Christian Religion; they doe not so much as beare one message; and for the poore of their flocke, they are altogether negligent, and ignorant of them. Is this to be a Bishop? Is this to imitate the Disciples of Christ, and to obserue the Euangelicall precepts? Therefore a good Bishop shall labour, not to commit his flocke to anothers Cure, but to bee absent from the Fold as little space as may bee, unlesse for some reason he be called away by the Pope for some speciall service, for the good of the Christian common-wealthe. But let him not wish or desire this occasion to be given him, nor let him make suite for any such thing; but let him very hardly, and in a manner unwillingly undertake this taske; which being dispatched, let him not procure another, but with all speede let him returne to his flocke: so he. As Cardinall Poole, being intreated by a Bishop for one moneths absence from his flocke, notwithstanding hee had admonished him formerly not to leauue his flocke: answered (giuing him leaue, but for no longer time) I shall Remaines. take this comfort by your departure, that you shall bee beaten the less. This Cardinall also being in election and nomination for the Pope dome, and being charged with ambition in ouer-hastie aspiring to that Dignitie: answered, That bee Ibid. thought not the burthen of that great office to be so light, but that he was of the minde, that it was rather to be feared, then desired. As for them, which understood not, and thought more basely of so great a place, he lamented their case, and was sorry for them.

Deuout Bernard complaining also of the course of his times, saith, among many other things, in his Ser. ad Cler. *Quem dabis mihi de numero Episcoporum, qui non plu *bernard. sermo
subditorum euacuandis marsupijs, quām viuijs extirpandis? Vbi ad Clerum.
est, qui flet at iram? Vbi est, qui pradicer annūm placabilem
Domino? Propterea relinqnamus istos, quia non sunt Pastores,
sed traditors, & imitetur illos, qui viventes in carne, plantantur
Ecclesiam sanguine suo. Et quidem isti sortiti sunt Ministeri
locum, sed non zelum. Successores omnes cupiunt esse, imita-
tores pauci. Vt in amīam vigiles reperintur ad curam, quām al-
lares currunt ad Cathedram, &c. Whom wilt thou shew me a-
mong all the row of Bishops, who is not more vigilant in emptying**

his peoples purses, then in rooting out their vices? Where is one that pacifieth wrath? Where is he, that preacheth the acceptable yeare of the Lord? Therefore relinquish we these, because they are no Tutors, but Traytors, and imitate we those, who while they liued in the flesh, planted the Church with their blood. These indeed bane chosen the place of the Ministerie, but not the zeale. All affect to bee Successors, few Imitators. I would to God they were found as watchfull ouer their Cure, as basstie to runne to the Chaire, &c. And againe in the same Sermon, he saith: Quatuor his quis prasunt in Ecclesia Dei, necessaria esse pra omnibus reor: videlicet, ut per ostium intrent, ut in humiliare se contineant, anaritiam declinent, munditiam tam corde, quam corpore scrupulo studient. Sed quid prodest, si Canonice elegantur (quod est per ostium intrare) & non Canonice viuant? Dixit Dominus ad duodecim, Nonne ego vos duodecim elegi, & unus ex vobis diabolus est? Domine Iesu, cum esset electio illa in manu tua, & non haberetis aliquem contradicentem & reclamantem tibi, quare elegisti diabolum Episcopum? Cur bone Iesu non elegisti bonum, & iustum, & sanctum, sicut Petrus bonus, & iustus, & sanctus fuit? Vel si elegisti diabolum, cur te iactas elegisse? Fratres, sic facit Iesu boidi, eligens sibi multos diabulos Episcopos. Vbi (prob dolor!) reperiemus Episcopos, qui post adeptam dignitatem, in humilitate se contineant? Nempe superbia eis occasio est, ut ad tantam dignitatem aspirent, ut in Ovale Christi impudenter irrumpanter, cum ratione per Psalmistam Dominus dicat, Non habitabit in medio domus mea, qui facit superbiam. Ve mibi Domine Iesu, si tecum ero in domo tua, & non in medio domus tua; non tu semper in medio es. At isti non sic. Sunt quidem cum Iesu, sed non in medio domus eius, quia amant, & faciunt superbiam, parentes suos extollentes, pauperes autem negligentes, & deprimentes. Male vincent, & subiectos male vinere volunt. Et idcirco comparantur Apostata Angelo, qui dixit in corde suo, Ponam sedem meam ad Aquilonem &c. Quid est Diabolus ad Aquilonem sedem volle ponere, nisi superbium quempiam & impium, super suos similes, a charitatis calore, vel sapientia, luce alienos principatum appetere, vel adeptum tenere? &c. For those (saith he) that bear rule in the Church, foure things are
print-

principally necessarie : to wit , That they enter in by the doore, that they containe themselves in humilitie, that they eschew avarice, that they studie to keepe cleannessse as well in heart, as in bosome. But what doth it anayle to bee canonically chosen (which is to enter in by the doore) and not to live canonically ? The Lord said to the twelve, Hauo not I chosen you twelve, and one of you is a Denill ? Lord Iesus , seeing the election was in thine owne power, and thou hadst none to contradict, or controle thee , why didst thou chuse a Denill ? Why, good Iesus, didst thou not chuse a good, a iust, and a holy man, such as Peter was ? Or if thou chusest a Denill, why dost thou boast of it ? Bretbren , so dode Iesus now, chusing many Devil-bishops. Where (alas !) shall we find Bishops , who after they haue got the dignitie, containe themselves in humilitie ? For pride pronokes them to aspire to so great a dignitie, to make an impudent irruption into Christ's sheepefold ; though notwithstanding the Lord saith by the Psalmist , The proud man shall not dwell in the midis of my house. Woe is me, O Lord Iesus, if I shall be in thy house, and not in the midis of thy house : for thou art always in the midis. But those not so. They are with Iesus, but not in the midis of his house, because they loue and live in pride, extolling their Parents that promoted them, but despising and depressing the poore. They live a naughtie life, and would haue their people to live so too. And therefore they are compared to the Apostate Angel, which said in his heart, I will plant my Seat vpon the North Pole. What is this, that the Devil will pitch his Seat vpon the North ? But that every proud and impious man , doth either aspire or usurpe principallitie ouer such as bee like him , such as are remose from the heire of charite, and from the light of wisdome ? This and much more this devout man.

Now to draw all that hath beeene said in this Chapter, by those holy and ancient men of the Church , to a corollary, or conclusion : If such be the Office of a Bishop ; if (as Origen saith) it makes the ambitious drunke with vaine-glory : If (as Saint Cyril) to bee punished with fearefull flames ; if hee must render a strict account for himselfe, and for all under his iurisdiction : If (as Saint Augnſtine) no-

thing be more easie, pleasant, contentfull to men, if perfunctorily and carelessly performed; but nothing more vnhappy, miserable, damnable with God, for which that holy man wept at his Ordination; If a Bishop bee a name rather of labour, then honour, and of dutie, rather then dominion; If not to be sought, nor vndertaken, but for meere charitie sake, when necessarie compelleth: If (as Saint Chrysostome) hee beare the burthen of all, bee most inexusable, exposed to all tongues, distractred with daily and nightly cares, subject to all censures, liable to all iudgements; if others sins bee imputed to his misgovernement; if the losse of each soule, so precious, shall bee required of him; if to affect it, bee to cast him out of Gods fauour; if a priuate life be much more sweet, more secure and safe; if it be not a bed of rest, but of break-sleepe; if their preaching be most solicitous, most assiduous; if he be like a ship continually tossed with waues, and driuen with contrary windes; if not many Ministers bee saued, but much more doe perish; if subiect, euен in despight oftentimes to bee diverted and driuen from his owne disposition; if onely pride in such, bee enough to cause an vniuersall decay and corruption; if their account be most severe, both for their doctrine, what, and how, with what diligence, with what deuotion performed; and for their life, how answerable to their doctrine, how holy, how religious, how every way exemplary to their flocke; how carefull in relieving the poore, how circumspect in electing good Ministers, in rejecting the vnworthy; if this Office make men rather greater, then better, hoysing vp the sayles of each passion to all winds of temptation, especially when it findes pride, auarice, ambition, and the like: If (as Erasmus) a Bishop put on the person of a Father, a Mother, a Nurse, all importuning manifold Offices: If, as Aaron with his Bells, hee must be euer sounding forth the word of Truth: if, for the multiplicite and difficultie of the duties of this calling, chained one within another, many wise and graue men of God haue shrunke their shoulders from it: if (as Contarellus) a Bishop must bee

Carenatosque la-
bores, Mutandos
semper grauiori-
bus. Aeson.

bee above a man, of an Angelicall spirit ; if the very desire and seeking of it, imply arrogancie, auarice, and ambition; if it bee not enough to serue his Cure by a deputie; if it giue him no dispensation to bee a Courtier, and Negotiator; if thus hee bee vnlke Christ, and his Apostles : If (as *Poole*) it be so dangerous to be Non-resident; if a Bishop-pricke be rather to bee feared, then desired : If (as *Bernard*) it be vsually made rather a secular merchandize, then a spirituall meanes to gaine soules vnto God ; if such be to bee abandoned, as betrayers, not shepheards; hauing the seat, not the zeale ; being successors, not imitators ; if any ambitious Bishop be a *Iudas*, a Deuill, an Apostate Angel, that would haue all like himselfe to domineere ouer : if thus hee be excluded from inioying of Christ: if this Office be a Ministratiōn, not a domination: then to say no more, but what so many holy, graue, learned Fathers haue said alreadie : What reason can any reasonable man pretend, to excuse not onely the purchase, but the least pursuite of such a preferment, from the imputation of extreame vndeasonableness ?

CHAP. XIII.

Of the Censures, and Penalties of Simonie and Simonists.

COME wee now to obserue the censures and penalties, which haue been generally imposed vpon Simonie, and Simoniacks. *Aquinas* following his Ancients, calls Simonie, *Heresis quadam*. *Gregory* calls it, *The prime Heresie in the Primitiue Church. Altare vel Decimas, vel Spiritum Sanctum emere vel vendere, Simoniacam Heresin esse nullius fidelium ignorat*: To buy or sell the Altar (as the Sacrificer doth his Masse) or Tythes, or the Holy Ghost, there is none of all the fathfull, that knoweth not this to bee Simoniacall Heresie.

Greg. in Registr. 1. q. ca. 3.

Irenaeus.

Iren. in prefat.
L. 2. aduers. Heresi-

Sic. Aug. L. 2. con.
aduers. leg. &
Propb. ca. 12.

Yet Aug. in Ps. 54. saith, that
the error of
the Capernaites,
was the first
Heresie in the
Primitiue
Church: but
he calls it not
a Mother-he-
resie, as not
dreaming then
of succeeding
times wherein
haue been bred
such a Masse of
Romish Caper-
nites: as Da-
natus obserueth
vpon his first
Chapter of
Heresies.

* Greg. Decr.
de Sim. tit. 3.
Si Dominus.
* Gen. 20.

Greg. Epis. 67.

It was Grimal-
due his com-
plaint in E. 1. 6.
his time, in his
eloquent Ora-
tion to the Bi-
shops, and the

rest of the Conuocation at Paul's: *Vt Distrabuntur opes Ecclesiastice ! Sacerdotiorum quam
frequens est nundinatio ! vealia templi sunt : venales Ecclesie. Libet exclamare : Non est im-
probe, dominus non ager homo est, quem emitti Hominem in voras, vel potius hominum multitudinem.
Et ergo Simoniacus plagiarius.*

Irenaeus calls Simon *Magnus*, The Father of all Hereticos
Yea, saith Aquinas, The impious Heresie, of the Macedonians,
and of those of his Sect, inspugners of the Deitie of the Holy
Ghost, is more tolerable, then that of the Simonists: For those in
their dotage, yet confessed, that the Holy Ghost was a Creature,
and servant of the Father and the Sonne : But these doe make
the same Holy Ghost to be their owne servant. For hee that takes
upon him to buy or sell any thing, takes upon him also to bee the
master and proprietary of that, which bee so buyeth or selleth.
Yea, so odious is the sinne of Simonie, that Pope Deodate
said. * That no Catholike is to bee refused, but, for auouching
the Truth, and to make knowne the madnesse of Simonie is to bee
exhorted with most earnest intreatie. For, saith he, none is so vile
or infamous, which may not be admitted for a competent witnessse
against a Simoniacke, as being the most vile and infamous of all
men. Therefore even a bond-slave, a whoore, a criminall person,
may accuse a Simonist, yea, even a servant his master. And eue-
ry sinfull man may sing a Mass; But a Simonist may not. So he.

But some will say, This is but the *Brunius Fulmen* of a
Pope. Yea, it ought so much the more to make vs, whom
the condition of so many Popes hath made to abominate
the very name of Pope, to bee affraide, and to startle at the
very name of Simonie, more then at a cracke of Thunder.
If Heathenish *Abimelech* so highly honour Marriage, and
the sacred Lawes thereof, as hee sharply reproves *Abra-
ham*, for hazarding his faire wife: how shall not faithfull
Abraham and *Sara* blush the more at such a Mans re-
proofe?

Gregory saith: Specialiter, &c. Let both the Clergie and
people, the Electors, specially and absolutely know, that that man
is not onely unworthy of the Priesthood, but will bee found also
obnoxius and culpable of other crimes, whosoever bee bee that
presumeth to buy the gift of God with money. So that the like pu-
nishment and penaltie is equally due, both to the elected, and to
the rest of the Conuocation at Paul's: *Vt Distrabuntur opes Ecclesiastice ! Sacerdotiorum quam
frequens est nundinatio ! vealia templi sunt : venales Ecclesie. Libet exclamare : Non est im-
probe, dominus non ager homo est, quem emitti Hominem in voras, vel potius hominum multitudinem.
Et ergo Simoniacus plagiarius.*

the Electors, if they shall assay to violate the sinceritie of Priesthood with a sacrilegious intent. So hie.

Whence we may learne, that the sinne of Simonie never goeth alone, whether in the Buyer, or in the Seller: but as the Master Bee, it is attended with a swartme of other enormities. In the Canons of the Apostles (so called) *Si quis rerum tit. 9.* *Aqu. 12 q. 100.
art. 6.* *Greg. decret. do-*

*Episcopar. &c. If any Bishop or Priest, or Deacon shall obtaine this dignitie by money, let both him and his Ordainers bee degraded and quite cut off from the communion of Saints, as Simon Magus was by Peter. Aquinas saith: No man upon any respect ought to receive Ordination by a Bishop, whom hee knoweth to haue beene Simoniacally promoted. And if hee be ordained by him, hee receiveth not the Execution of his Order, although hee wist not the Bishop to bee a Simoniate, but hath need of a dispensation: Yea, saith another; Hee that is a Simoniate in Order, albeit he be a Bishop, none can dispense with him, no not our Lord the Pope (ut ajuat) because such hath a crackt Character, which being notwithstanding indeoleble, hee cannot reuance, and so the sinne cannot be purged. (Although Gratian say, that the Pope may as well dispense with him, as with a Thief, though hee restore not the theft.) So that the case of Simonie in Ordination, may seeme not much vnlke the Popish Transubstantiation, which stands vpon such tickle points, Iffs, and Ands, as if the intention of the Priest, iust at the word of their consecration, be wanting, or wandring some other way, as Baals Ghost was, while his prophets prayed vnto him; or if the Bishop, that gaue that Priest Ordination, had not in the time thereof a right intention; or if the Bishop, that consecrated that Bishop, wanted in the very act a right intention, and so vpwards; If (as they say) any of these haue failed, there is like to bee no Creator created of the Creature, no Transubstantiation: So in Simonie: If a man obtaine a Bishoptricke by Simonie, hee receiveth not the power of the execution of his Order, and consequently hee can conferre no power vpon any whom hee shall ordaine, because, *Nihil Dat, quod non habet.* And being so, it should follow, that all the Ministry ordained by him, & so successiuely downward *(as much to say, as, Create their Creator or so) Let him be an Anathema.* *Concil. Trid.* *Seff. 7. Can. II.**

becomes a meere nullite. Whereupon Gregory in the Glosse saith: Can a man receive Orders of him, whom bee knoweth so bee Simoniacally promoted to his Bishopricke? Dico, quod non. Yea, although he knew it not: and by receiving Orders of him, bee receiveth not withall the Execution, sith the Ordinator hath none himselfe. And a man (saith he) ought rather to suffer Excommunication, then receive Ordination of such a one. If it bee so, then what a flaw and breach doth Simonie make in a Ministry? Yet Pope Urban doth somewhat mitigate the matter.

* Greg. de Sim. tit. 3.l.5. Si qui, &c. If any bee ordained of Simoniackes not Simoniacally, and can proue, that when they were ordained, they knew not their Ordainers to bee Simoniackes in Order; and that at that time, the Ordinations of such were holden in the Church for Canonickall, wee mercifully beare with them, so as they lise worthily. But they that wittingly suffer themselves to bee consecrated (or rather execrated) of Simoniackes, wee adjudge their Consecration to be altogether void. So hee.

Also Nic. Iunior & Alex. 2. De cetero Statusm, &c. Wee doe further enact, that if any bence forward shall suffer himselfe to bee consecrated of him, whom bee doubts not to be a Simoniacke (in Order) both the Consecrator, and the Consecrated shall undergoe like damnation, and both of them being deposed, let them repent and doe penance, and so remaine deprived of their proper dignitie. And againe, Erga Simoniacos, &c. Towards Simoniackes wee haue decreed, that no mercie be extended for thereraining of their Dignitie, but according to Canonickall Sanctions and Decrees of Holy Fathers, Wee doe by Apostolicke Authoritie adjudge them to bee altogether condemned and deposed. What terrible thunderclaps bee here. Now if the case bee so, as the Disciples said about Diuorce, Then it is not good to Marry: So some man might say, Then it is not good to bee a Minister. But as our Lord said vpon another purpose in the said Chapter (Matth. 19.) when his Disciples said, Who then can bee saved? Hee answered, With men it is unpossible, but with God all things are possible. But every one shall beare his owne burthen. I will conclude with the Conclusion concil.chol.c.4. of the second Canon of the Councell of Calcedon: Si quis,

Matth. 19.10.

quis, &c. If any should mediate by any filthy and wicked giving or receiving, if he be a Clerke, Let him be degraded : If a Laycke, anathematized. Also the second Councell of Orleance, Can.

4. Si quis Sacerdotium, &c. If any shall through execrable ambition, by money-market seek the Priesthood, Let him bee a reprobate cast-away; because the sentence of the Apostle teacheth, That the gift of God ought not to bee obtained by the ballance of Money. Not a Councell almost, but hath a Thunderbolt against this sinne. *Mediatores etiam Simonie eadem censura Ligantur ; qui à solo Papa absolvuntur : The Mediators also of Simonie are liable to the same censure,* and they cannot be absolved, but onely of the Pope. A most inexpiable and hainous sinne, I wisse which onely the Pope can absoluē. Wee will shut vp this, with that which is fathered vpon Saint Augustine, Ser. 37. ad Fratres in Eremo (though those Sermons be confessed to be none of his) *Qui Sacramentum emit vel Ecclesiam, vel Prebendas, vel Ecclesiarn introitus, vel seculari potentia hoc pro se procurarit, sciat quod cum Geheri & Iuda iam condemnatus est, iam Leprosus factus, iam de Templo Domini expellendus est.* Hee that buyeth the Sacrement, or a Church, or a Prebend, or his admission into the Church, or hath procured this for himselfe by secular power ; let him know, that with Geheri and Iudas hee is alreadie condemned, now become a Leper, and now to bee expelled out of the Lords Temple.

And if wee should goe about to collect the Exemplary punishments inflicted by diuine hand vpon Simoniacall offenders, it would fill a whole Volume ; yea, if wee could onely obserue many of the iudgements of God, which haue remardeably fallen vpon Sacrilegious Vsurpers and Simoniacall Traders, even in this our Church, how, not onely Tythes improperly detained, but Patronages purchased, are posted off from man to man as Gods Arke among the Philistins (for what can rest out of the proper place ?) from Citie to Citie, bringing a plague with it, whithersoever it came : How many Patrons haue beeene driuen to sell away their owne Inheritance for abusing Gods Inheritance, and taking to themselves the houses of God in possession; How *Psal. 83. 12.*

many Ecclesiasticall Chapmen of all degrees liue and die beggars, leaving their beggarly families and friends behind them, themselves cut off by vntimely death, before they could recover their Simoniacall debtes, to consider those many examples, no maruaile if some haue beeene of the minde to take the paines, to make a Collection of them throughout the Land, and so compile them into one book, which would be a worthy worke. And as the plague ceaseth not among the Philistims, vntill the *Lords Arke* was sent backe (and that not emptie, euен by the aduice of their own Priests and Soothsayers, but with a *Sinne-offering*) vnto Bethshemesh: So never let any Simoniacial or Sacrilegious detayning Patron expect immunitie and freedome from *Plagues* and punishments, vntill the *Lords Tithes* belonging to the *Lords Arke* his Church, bee without any Simoniacall contract freely and faithfully rendred vnto the Church, and that with a *sinne-offering* of repentance and restitution, they be broughte home to * Bethshemesh, to the house of the Sunne of Righteousnesse, to the Church of Iesus Christ.

בָּרוּ שְׁמֵךְ
Solis dominus.
Et Christi Ec-
clesia est dominus
Christi, qui est
Sol iustitiae.
Mal. 4.2.

* Simoniaci di-
cuntur sacrilegi,
Can. 1.9.1 p.1.
Sunt quidem
Gloss.

Ambros. de Pa-
radiso, cap.14.

But to leau the common examples of Diuine reuenge in this kinde to some others diligent collection, and in the meane time to the sad consideration of those that feele them, and to the rest, that may as justly feare them: (for God is no respecter of persons) and it is the Apostles admonition immediatly inferred vpon his exhortation to the paying of Tithes, Gal. 6.7. Be not deceived, God is not mocked, for what soever a man soweth, that shall he reape; suffise it to keepe within the Vorge of Scripture examples. Wherein, when I shall name Sacriledge for Simonie, let no man maruaile, or impute impertinencie to this Discourse; sith all * Simonie is a kinde of sacrilege, and they are so inuolued one within another, as they may easilly be taken one for another, yet without any great mistaking; at least in those examples, which I shall alleage. And so it shall not bee improper to begin with the example of Cain (whom Saint Ambrose ranketh among such sacrilegious persons) who because he offered sparingly, de fructu, of the fruit, not fruits in the plu-

rall,

tall, as *Abel offered, de primogenitis, of the firstlings*: Secondly, contemptuously, of the meanest, opposite to *Abels* firstlings. Thirdly, with an auerse or impious mind: for *Cain* brought, not *Cain ipse*, as it is said of *Abel*; *Abel ipse*, *Abel* himselfe brought, that is, with all his heart; for *animus cuiusq[ue]*, *est quisq[ue]*; *A mans soule is himselfe*: Fourthly, proudly, as scorning himselfe to carry his Offering, therefore *Cain ipse*, is not expressed (as the learned note) as *Abel ipse attulit*: For this (I say) for offering sparingly, contemptuously, impiously, proudly, *Cain* was rejected, the Lord had no respect to him, and his offering. So that this impious minde of his towards God, begetting other sinnes, did quite cast him out from the presence of Gods grace and fauour, the greatest punishment in the world, as he himselfe confessed and complained of. *Gehazi* and his whole posterite, how fearefully were they branded with an hereditarie *leprosie*, for the fathers only sinne of selling his Masters gift of healing. A stupendious example, and the more, if we doe but weigh the circumstances. For *Gehazi* received his two talents of *Naaman* onely after the cure, and not by any pre-contract, or fore-condition: also hee was not so couetous, as to take or demand All, that *Naaman* brought to present his Master withall; yea, more was forced vpon him, then he required. Againe, *Naaman* was a *Syrian*, a stranger, one whom perhaps hee should never see more, and one rich enough to spare such a small reward, as *Gehazi* thought hee might aswell take, as let him goe away free: Bebold (saith he to himselfe) *my Master hath spared this Aramite Naaman: as the Lord liveth, I will runne after him, and take something of him*. But indeed he lyed to *Naaman*, and returning lyed againe to his Master (and perhaps he woulde haue most couragiouly taken the Oath of *Simonie* vpon it: For the sinne of *Simonie* never goes alone) yet his taking, it was, that was exprefly obiecte unto him, and for which hee was smitten with an inexpiable *leprosie*, that smitted and smote his whole Race. Now, if so direfull were his doome, but for so doing: what shall become of all those Patrons, who

Stand not vpon a bare promise or intimation of gratuite, but make their bargaine sure vpon the Naile, or vpon the Seale; as *Iudas* would not sell and betray *Christ*, before he saw and felt the money: that take all that commeth, and more too, if they can compasse it, and suffer their seruants also to make their best aduantage, so it be not to their owne hindrance? I hat respect not whether the Chapman be rich or poore, *Syrian* or *Christian*, good or bad, *All is fish that commeth to his Net?* Or this example of *Geberi* may terrifie all such seruants of the Prophet, or of any Patron, who, howsoever their Master make a conscience of receiving ought at the hands of Ministers, yet here, forsooth, must haue a feeling in the busynesse, else it shall goe but slowly forward. To omit *Achans* example, as being onely sacrilegious, not Simoniacall, but his punishment was fearefull. What a generall iudgement of death was vpon all the Land of the Iewes, for onely defrauding God of his Tithes? And is not selling a Benefice, or Ecclesiasticall preferment equiualent to sacrilegious detayning of Tithes, and so a defrauding of God? For it is a snare to deuoure that which is sanctified, and after the vowes to enquire. Yee are cursed with a curse, euен this whole Nation. Why? Yee haue spoyled me, saith the Lord. Wherin? In Tithes and Offerings: therefore I haue cursed your blessings. O fearefull curse! But bring yee all the Tithes into the store-house: Marke, all the Tithes; abate none, either by way of Fine, or of Rent, either by manuall payement in grosse, or by annuall deduction. Else the curse will not away. Yea I will curse your blessings, saith God. What is this to vs? Surely when I consider, how like *Tantalus* we are perplexed amidst prosperitie, how pinched in the middest of plentie; How our Farmers (the staffes of State) neuer complayned more of want and penurie, then now, when their Barnes bee most full, and their Fields most fruitfull; Yea more, when in such abundance of that celestiall Bread, that bread of Life, the blessed Word of God, yet the soules of men in generall are so hunger-starued, so ill thriven, like *Pharaobs* leane Kine; when in such plentie of preaching and teach-

Pro.20. 25.
Mal.3.

teaching I see so little, little or no practice : May we not see, and may wee not say, that this curse is besallen vs, *I bane cursed your blessings?* What might be the cause ? Is there any other cause, but one ? No other cause, but one, can wee reade of, for which, the Lord saith, *I haue cursed your blessings;* or, *I bane cursed you with a curse.* If Sacreledge and Simonie on all sides may be the cause : Hath not God cause enoughe to deale thus with vs ? The Lord amend vs, that so hee may both lighten his heauie hand vpon vs, which wee cannot but feele for the present, and stay his heaved vp hand, which we cannot but see threatening vs with greater iudgements (if greater iudgements can be, then the cursing of our blessings) except wee repent. And repente wee doe not, vnlesse wee obey the Lords voyce, who saith there, *Bring yee all the Tithes into the store-house, that there may bee meat in my house and proueme now herewith,* saith the Lord, *if I will not open the windowes of Heauen, and powre you out a blessing without measure.* A Blessing without a Cursing. This the good King *Hezechias* and his whole Kingdome proued, when vpon the bringing in of al their Tithes and Offerings faithfully, they found such abundance, as *Hezechias* maruailed at the heapes: And *Azarias* the Priest answered him, that since the People brought their Tithes and Offerings, the Lord hath blessed his people, and this abundance is left. What should I here insert *Baltasars* profane drinking in the sacred Bowles, who in the midst of his jollitie saw that fearefull hand-writing vpon the wall ? *Dan. 5.* And shall our Sacrilegists, or Simonists so securely carowse not onely in sacred bowles, but cuen the bloud of mens soules, by either their Sacrilegious detayning in grosse, or their Simoniacall purloyning by pece-meale the maintenance of the Ministerie, which God hath ordayneid for the saluation of the soules of his people ?

2. Chron. 13. 10.

Come we to the examples of the New Testament. With what a diuine zeale and fierie indignation was that meeke Lambe of God inflamed, when hee whipped those Buyers and Sellers out of the Temple, calling them Theeuers, and cutting

cutting them off from partaking with his Temple ? For as Nazianzen saith : *Quos Christus eicit de Templo, nunquam Spiritus Christi sibi faciet Templum.* Those whom Christ cast out of the Templo, the Spirit of Christ wil never make his Temple; as being destitute and void of the grace of the holy Ghost. As Saint Jerome saith : *In Simoniacis nulla spiritualis gratia operatur :* In Simonists no spirituall grace bath any operation. *Non enim operatur Spiritus Sanctus spiritualiter in perfidis mercimonij anaritia :* For the holy Spirit doth not spiritually worke in the perfidious merchandise of conetousnesse. And Innocentius hath a sentence no lesse fearefull : *Simoniaci et si fidem tenere videantur, infidelitatis tamen perditioni subiciuntur :* Simonists, although they seeme to be of the true Faith, yet they lye under the perdition of Infidelitie. And Saint Ambrose : *Simoniaci integratorem, & conscientiam puram fidei non habent :* Simonists haue not the integrarie, and pure conscience of Faith.

What shall I speake of Ananias and Saphira ? How scarily and dreadfully were they struck, for detayning part of that, which they had dedicated and devoted to God, and to his Congregation, yea to the maintenance of the Apostles ? And what should I speake of Simons curse, exemplarie indeede, but such as rather the Conscience, then the Sense apprehendeth, as being rather spirituall, then temporall; and yet both : For such Ecclesiasticall Chapmen pull vpon themselves an universall curse, vpon their soules, by a deprivation euен of common grace, and ministeriall abilities; vpon their bodies and goods, by a diminution of Strength and stay, health and wealth, life and liuelihood ; nothing triueth with them, all contained in this, *Thy money perish with thee, Thou hast it� p̄sp̄c, & it� naūp̄c, neither part, nor lot in this matter.* A Simonist is no Minister, by Saint Peters Doctrine.

And if wee adde hereunto the example of Heliodorus in the third Chapter of the second of Macchabees, let none blame it, because it is Apocryphall. For as Saint Jerome instructing the Lady Letta about the education of her daughter Paula, saith, *Cancat omnia Apocrypha, qua non ad dogma-*

can. 1. p. 2. q. 1.

Ambr. lib. 1. de
Panit. ad No-
uat.
Act. 5.

Att. 8.

Hieron. Epis. 7.
d Letam.

thm veritatem, sed ad signorum reverentiam legat: Let her beware of all Apocryphall booke, which yet shee may reade, not for truth of Doctrines, but for the reverence of the examples in the storie: So of the truth of this example, let no man doubt. Saint Ambrose also mentioneth it vpon the like occasion. This *Heliodorus* being sent by King *Selenus* to robbe the Temple, when no humble intreaties of the Priests & people would dissuade him from his impious enterprise, hee was miraculously assaulted by a man on horse-backe in gilt armour; yea moreouer, he was fiercely set vpon, whipt, and scourged by two (in shew) young men; So that with much difficultie recovering from a deadly stound, & at the Priests prayers escaping with his life, He returnes home with this answere to his King, that if the King had any Enemies or Traitors, whom he would haue well punished, hee should but send them thither where he had beeene. *Iosephus* reports, how *Marcus Crassus* hauing spoiled the Temple at *Hierusalem* of all that masse of treasure, which pious Pompey had forborne once to touch, was therefore himselfe and his whole Armie utterly ouerthrowne at the passage of *Euphrates*. And in his sixt booke of the same, and sixteenth Chapter, he sheweth in the example of *Iohn*, one of the *Seditions*, that sacrilege committed by him in robbing the Temple of the Priests maintenance, was one of those fore-running sinnes, which hastened the finall and fatall ruine of the holy Citie. I might adde to these, many examples in profane stories, religiously obserued of Heathens themselves, inflicted by Diuine reuenge vpon their sacrilegious persons. But *Esope* may serue to summe them all vp in his *Apologue of the Eagle*, which snatching away the Sacrifice from off the Altar, catched withall a coale, which, carried with the Sacrifice to her Nest, set both her Nest and selfe on fire. The morall applies it selfe. And I pray God all sacrilegious Simonists may so apply it, and lay it to their hearts, that they may preuent hell fire prepared for the Devil, and his angels, for *Simon* and all his Angels.

Now all these exemplarie punishments and iudgements

N

that

*Ioseph. de bello
Iud. lib. 2. cap. 6.*

*Aug. de Tempore
scr. 219.*

that wee may preuent in our selues, let vs hearken to that which Saint Augustine saith: *Decima tributa sunt egenitum animarum. Quod si Decimam dederis (he saith not, Si vendideris) non solum abundantiam fructuum recipies, sed etiam sanitatem corporis & anima consequeris. Non igitur Dominus Deus primum postular, sed honorem. Deus enim noster, qui dignatus est totum dare, Decimam à nobis dignatus est recipere, non sibi, sed nobis sine dubio profuturam. Sed si tardius dare peccatum est, quanto magis peina est peccatum non dedisse? De militia, de negotio, & de artificio reddere Decimas. Cum enim Decimas dando, & terrena, & caelestia possis premia promerer: quare pro auaritia duplice benedictione fraudaris? Hac est enim Dei iustissima consuetudo, ut si tu illa Decimam non dederis, tu ad Decimam renoceris: dabis impio militi, quod non vis dare Sacerdoti. Benefacere Deus semper paratus est, sed hominum malitiae prohibetur. Decima enim ex debito requiruntur, & qui eas dare noluerint, res alienas inuidunt. Et quot pauperes in locis suis, ubi ipse habitat, illo Decimas non dante, fame mortuis fuerint, tot homicidiorum reus ante aeternum Iudicis Tribunal apparet, quia rem à Deo pauperibus delegatam suis usibus reservauit. Qui igitur sibi, aut primum comparare, aut peccatorum desiderat indulgentiam promerer, reddat Decimam; etiam de nouem partibus studeat eleemosynam dare pauperibus. Tibus (saith hee) are the tributes of poore soules: If thou giuest thy Tithe (hee saith not, if thou sellest it) thou shalt not onely receive abundance of fruits, but also shalt obtaine health of body and soule. Nor doth the Lord God require a reward, but honor. For our God who hath vouchsafed to giue vs the whole, bath also vouchsafed to receive of vs a Tenth, nos for his owne profit, but without question for ours. But if it be a sinne to giue slowly, how much more grievous a sinne is it not to giue at all, or not to giue all the Tibus of thy warfare, of thy trade, of thy craft. For when as thou mayest by paying thy Tibus obtaine both earthly and beautifull rewards, why art thou defrauded of this double blessing through thy covetousnesse? For this is a most iust and common Law with God, that if thou bringest not thy Tenths, thou shouldest be brought to a Tenth; thou shalt giue to the impious Soldier,*

dier, that which thou wilest not give to the Priest. God is always ready to blesse, but hee is hindered by the malice of men. For Tithes are required of due: and they who will not pay them, doe innade others goods. And looke how many poore soules in that Parish, where he dwelleth that payeth not his Tithes, shall perish for hunger, of so many murtherers shall he stand guilty, before the Tribunall of the eternall Judge: because that which God hath allotted for the poore, he hath reserved to his owne uses. He therefore who desirer either to purchase to himselfe a reward, or to procure the pardon of his sinnes, let him pay his Tithes: Also let him not be negligent to give almes of the Nine parts to the poore. Thus this holy Father.

Now for a Corollarie or Conclusion of this point touching the Censures of sacrilegious Simonists, I will make a briefe relation of those obseruations which Rebuffus hath collected in his last question of his Tract of Tithes. I omit to set downe his Authors quoted by him, referring that to the Reader at his pleasure, or leisure. *Hee that payeth not his Tithes, but either selleth them or detayneth any part of them, hee fighteth against God.* Secondly, *He shall be always poore.* In times past when foure kindes of Tithes were duely paid, men grew rich; Now when one is not well paid, men are brought to a Tenth. *And the Lord doth not remoue their plagues.* Thirdly, *They are cursed of God with penurie, with pestilence, with sudden death, and with a perishing name.* Fourthly, *They shall want necessaries, that denie God their dutyes.* Fifthly, *They are the betres of eternall death.* Sixthly, *They shall bee subiect to bodily infirmities and diseases.* Seventhly, *They shall be associated with the Devils, whiche (as some say) are the Tenth part of the Angels.* Eightly, *Hee that will not give his due to God, shall give that to the profane Souldier, whiche he will not give to the Priest.* Ninthly, *Such is a Thiefe, and infamous person.* Tenthly, *Such shall be guilty before Gods Tribunall, of murthering so many poore soules, as haue perished for want of not paying the Minister maintenance.* Eleuenthy, *Such are sacrilegious persons, & consequently lyable to eternall damnation, and ought every Lords day to be denounced by the Minister, excommunicate.* Twelfthly, *defrauders of Tithes*

Andr. Hysp. in
regula plu Dec.

onght to want Christian buriall. Thirteene, If such cannot bee compelled by Ecclesiasticall Censures, the Secular sword is to bee implored. Fourteene, Hee that oweth his Tithes, cannot denie them upon pretext of any debts due unto Him; because Tithes admit no such compensation, nor any appeale. In a word, all Detayners or Defrauders of Tithes, in what manner soever, whether it be Sacrilegious, or Simoniacall, are the sonnes of perdition, notwithstanding any custome, usurpation, or violent occupation; They are in the state of damnation, and all that partake with them, either by counsell, aide, consent, or defence, directly or indirectly; They are all of them theenes, and robbers of Gods goods, Pillers and Pollers of the Saints, Church-robbers, and excommunicate persons, excluded from the benefit of Prayer, remission of sinnes, and all benefit of the Church: and without restitution before death, no receiuing of the Sacrament, no Confession of sinnes, no absolution of the Priest, will doe them any good: But with Iudas they are traytors and robbers of Gods treasure. They are Infidels, and ungracious ungratefull persons, and shall bee eternally damned in hell. And as the Philistines were punished with Mice and Locusts, with Earthrods and manifold miseries, so long as they detayned the Lords Arke: So shall the Defrauders of Tithes bee continually exercised with punishmentes, and wax old in miseries, untill they make a full restitution. For such are well worthy to bee smitten with Divine reuenge, to be punished with Gods own iudging hands, as either to be punished with wicked children, or to die a sudden death, or to bee slaine, or to haue their house and goods consumed with fire from heauen. Such is the reward of sacrilegious Simonie, or simoniacall Sacrifedge. But he that shall use no fraude or couen in his Tithes, shall be rewarded of God with eternall life, which the Father, Sonne, and holy Ghost vouchsafe to grant unto vs. Amen. So hec. Whence wee may obserue how detestable the sinne of Sacrifedge and Simonie is; although otherwise, I doe not approue of euery particular passage cited by my Author, as some of them smelling of the Romish Caske. But let it suffice to make such sinnes the more odious to all louers of the Truth.

CHAP. XV.

*Of the miserable fruits and effects of
Simonie.*

The effects and fruits of Simonie are no lesse miserable, then the Censures are grievous, and the punishments thereof intollerable. For as *Simon* is the Father of all Simoniſts : So *Simonie* is the Mother of all Mischiefes in the Church. For Simonie doth vſually poyſon and corrupt two Well-heads, whence the ſtreames of good life doe generally flow vnto all the people ; that is, the Parſon, and the Pa-tron. These be , as the two great Lights in the Firmament of the Church , from whom the ſublunary and subordinate people receiue the direction and conduet of their life.

Now for the Parſon or Minister , hee is the Salt of the earth, the Light of the world, the Guide of the ſimple. But whom Simonie maketh vnsauoury , darkneth , blindeth : Wherefore as Saint Chryſtoſome ſaith, *When the Candle is ex-tinguished, when the Pilot is drowned, when the Captaine is captained, what remaines for the remnant ? Let no man despise thy youth*, ſaid the Apostle to *Timothy*. Why ? Because nothing doth more impeach and diſaduantage a Ministers labours , and frustrate all the fruit of his calling , then con-tempt iuſtly contracted vpon his person. And nothing makes him more contemptible , then *Simonie*. And what ſo captiuates their ſpirituall Captaines , what makes them ſo mute in Gods cauſe ? what doth ſo euirate their maſcu-line profeſſion , that they dare not doe their dutie , when neceſſitie commands it ? If not *Simonie* ? For as Saint Cyril ſaith , *A good Pastor, entring into the Fold, by the Au-thoritie of the Holy Ghost, as of the Porter, the Sheepheare his voyce, and willingly obey him, as knowing and acknowledging the goodneſſe and integrtie of their Shepheard : But when they finde that their Pastor came not in by the doore, but climbed vp another way: Neither doe they ſo much eſteeme of his exhortati-*

*Chrys. in Matt.
ca. 6. Hom. 21.*

*Cyril. in Job.
li 7.ca.1. per
Job.Clicht.*

ons to vertue, nor so readily obey his precepts, because his violent intrusion into the Sheepefold diminisheth much of his Reverence and Dignitie, and causeth them lesse to loue him, and more lightly to set by him. So hec. And Gregory, Epist. 113. Ad Brunnichildam: *Hinc igitur agitur, ut Sacerdotij dignitas in respectu, & Sanctus sit honor in criminis. Perit utiq[ue] reverentia, admittitur disciplina; quia qui culpas debuit emendare, committit: & nefaria ambitione honorabilis Sacerdotij ducitur in depravatione censura. Nam quis denuo veneretur, quod venditur? aut quis non vile putet esse, quod emitur?* So that Simonie is as the dead Flye corrupting the boxe of oyntment: it marreth not only the good nature, but the good name of a Minister, which should bee as a precious oyntment powred forth, perfuming the whole house of God, and causing others to * run after the sweete smell of it. Saint Ambrose compareth the Minister to the head, saying, *Sicut validioribus morbis capito vitiato, reliquum necesse est corpus inundatione superioris morbi letaliter irrigari: ita & i[ps]i, qui caput videntur Ecclesia, morbo pestifero fraternalium viciant corpus, ut nihil ex totius corporis compage insanciarum possit evadere, quod negligentium Sacerdotum vitiositatis mortale infecerit virus, ita ut videoas in Ecclesia pa[re]sim, quo; non merita, sed pecunie ad Episcopatus Ordinem prouexerunt: nugacem populum & indoctum, qui talem sibi ascinerunt Sacerdotem: quos si percontari fideliter velis, quis eos prefecerit Sacerdotes, respondent mox, & dicunt, ab Archiepiscopo sum nuper Episcopus ordinatus: * centumq[ue], ei solidos dedi, ut Episcopalem gratiam consequi meruissim: quos si minime dedisset, hodie Episcopus non essem. Vnde mibi melius est aurum de saccello inuenire, quam tantum Sacerdotium perdere. Aurum dedi, & Episcopatum comparavi. Quos tamen solidos, si vivo, receperitrum me illico non diffido. Ordino Presbyteros, consecro Diaconos, & accipio aurum. Nam & de alijs nibilominus Ordinibus pecunie quantum profligare confido. Ecce & aurum, quod dedi in meo saccello recipi & Episcopatum gratis accepi. Et nesci⁹ homines & indocti in Ordinationibus eorum clamant & dicunt, Dignus es, & iustus es: & conscientia misera, Indignus es, & iustus es, dicit. Pronuntias enim Episcopus huiusmodi ad populum*

* Post te Curremus inodorem
unguentorum
tunum. Cant. 1.
3. vulg. Ambro.
de dignitat. Sa-
cerd. cap. 5.

* He saith not,
Mille libras, or
Duo vel tria li-
brarum millia.

tum, dicens: Pax vobis. Oculis quidem carnalibus videtur quasi Episcopus magnus, & denius obtutibus, inspicitur leprosus magnus. Per pecuniam acquisivit indebitum Ordinem, & Denum perdidit in interiore homine. Caro suscepit dignitatem, & anima perdidit honestatem. Caro ancilla Domina facta est anima; & anima, que erat Domina, facta est famula carni. Caro dominatur populis, & anima servit Demonis. Carni Sacerdotium comparuit, & anime detrimentum paravit. Quod dedit, cum ordinaretur, aurum fuit: & quod perdidit, anima fuit. Cum alium Ordinaret, quod accepit, pecunia fuit, & quod dedit, lepra fuit. Hec sunt mercimonia iniquorum, in pernitiem eorum. And the same holy Father, in his sixt Chapter of the same Booke, prosecutes this argument thus: Ecce ad que mala voluitur Deicificus Ordo! Ecce ad que probra sunt prolapsi Sacerdotes, qui audire meruerunt à Indico Mundi, Vos estis sal terre. Ergo si lux est Ecclesie Episcopus à Domino Ordinatus, ita ut imperitia tenebras predicationis suæ eloquio rutilante, conscientiarum laterbras illuminet: cur ipse palpabilibus tenebris tenetur obstrictus? Et non solum, quia ipse, dum male agit, indignè perit, insuper & alios secus indignè perdit. Si enim meruisti salis possidere saporem, ut insipientium possis arma condire: cur infatuatus tali via, immundis te porcorum conculcandum pedibus prabuisti, ita ut nec alios, nec te ipsum possis condire? Oculorum etiam in corpore officium, id est, in Ecclesia, voluntarius appetisti, ut reliquum per te corporis ducatum lucis haberet: & nunc quadam lippitudine, & caligine vitiorum obtenebratus, nec te ipsum luci idoneum prebes, & alijs adimis lumen. De quibus oculis in Evangelio dicitur: si oculus tuus simplex fuerit, totum corpus tuum lucidum erit: id est, si Episcopus, qui lumen proueruit praesesse in corpore, simplicitate est Sancta, & innocentia decoratus, omnis Ecclesia Splendore luminis radiatur. Si autem oculus tuus nequam est, totum corpus tuum tenebrosum est, id est, si Episcopus, qui videbatur corpori subdito lucem prabere, obnubiletur nequitie cecitate, quid catena facient membra, quibus lux adempta est oculorum? Id est, quid secularis factura est multitudo, cum voluptatibus illicitis, & actionibus veritis, ad similem facinorum voraginem Episcopus multitudinem populi provocaverit, ut nulli iam iamq[ue] illicitum esse:

esse videatur, quod ab Episcopo quasi licitum perpetratur. Sed ipsum magis credunt homines esse laudabile, quicquid Episcopus babuerit delectabile. Nec quisquam, quod agere Pontifex non dubitat, se indubitanter agere dicat. Episcopus enim à cunctis indubitanter vocaris, presertim cum ipso nomine censeris, si tamen actio concordet nominis, & nomen se societ actioni. Nam quid aliud interpretatur Episcopus, nisi superius p̄fector? Maximè cum solio in Ecclesia editiore resideat, & ita cunctos respiciat, ut & cunctorum oculi in ipsum respiciant. Ergo quia ita est, cur te velint tetur speculum uniusorum oculis demonstras, ita ut non possint obscuritate tua se comptius exornare? So this holy Bishop. Quid referam plura? Si Rex Ieroboam, veris exclusis Leuitis, ex intima plebe unumquemque inuenculam suam, & septem arietes secum afferentem, sibi in Sacerdotem consecraret: quid mirum si solus universam gentem Israeliticam fecerit peccatricem? Ecquis autem isti infimi plebei, ex face populi in sacrum Ordinem cooptati? Nempe quos David viles appellat, quippe timore Domini destitutos. In tali igitur Sacerdotio Israelitico, si nemo inueniatur Sanctus ac probus, si inter tot Reges unus quidem fadissima idolatriæ, adeoque omnium vitiorum labo non fuerit notatus: quis ure miretur? Ut enim Tonus componitur orbis Regis ad exemplum: sic qualis Pastor, talis gressus. In Sacerdotio Simonie corruptela vitiata, frustra queris pius probumq; populum. Et si Simoniacus Sanctus esse possit, etiam furi competet nomen sanctitatis. Qui enim non per ostium intrat, sed alia in ouile scandit, fur est ac lastro, inquit Pastor ille Magnus. Vnde Lyra: Atque hoc faciunt omnes infideles, & etiam malitiales fideles (hoc est, qui fidem profitentur) statum Prelatione indebet assequentes. But (saith he) he that entreth in by the doore, that is, by the faith and humilitie of Christ, and by his other vertues, to him the Porter openeth, that is, the Holy Ghost revealeth his truth, that he may feed his sheepe: but the thieve commeth not, but to kill. So Lyra. * Damianus tells of a certaine Simoniacus Bishop, who by no meanes could name the holy Ghost; although he could name the Father, and the Sonne; but when hee came to name the holy Ghost, his tongue did stammer, and became stiffe. Merito enim, Spiritum Sanctum,

* P. Damian L. I.
Epist. ad Summos Pontifices.
Epist. 9. ad Nic. col. 2. R. Pontificem.

call Bishop, who by no meanes could name the holy Ghost; although he could name the Father, and the Sonne; but when hee came to name the holy Ghost, his tongue did stammer, and became stiffe. Merito enim, Spiritum Sanctum,

dum emit, amisi: *Vt qui exclusus erat ab anima, procul etiam esset consequenter à longua. Hac igitur difficultate convictus, Episcopale decarceravit Officium, qui per Simoniacam heresin ad Episcopatus culmen irrepererat. For buying the Holy Ghost, he deservedly lost it; that it being shot out of his soule, should bee also farre off from his tongue. So that being by this impediment convicted, bee abandoned his Episcopall Function, having cropt to that top of his Episcopality by Simoniacall heresie. So hee.*

Gratian also relates a saying of * Gregory to this purpose: * Greg. Epist. Vulnerato Pastore, quis curandis onibus adhibet medicinam? 114. Theodoricus & Theoberto Regibus Franco- rum.
*Aut quomodo populum orationis clypeo theaturn, qui iaculis bo- stium sese feriendum exponit? aut qualis fructum de se produc- turus est, cuius gravis pester adixa infecta est? Maior ergo metuen- da est locis illis calamitas, ubi tales intercessores ad locum regi- mis adducuntur, qui Dei magis in se iracundiam provocant, quam per se metipso placare debuerant. To this purpose * Ber- nard faith to such, Soli non potestis perire, qui praire debetis do- cendo & operando. Multi sunt Catholici predicando, qui Hereti- cici sunt operando. Quod Heretici faciunt per prava dogmata, hoc faciunt plures hodie per mala exempla: Et tanto grauiores sunt Hereticis, quanto prevalent opera verbis. So Bernard. Si moniaci autem heretici sunt, in quibus quid impedit, quo minus omne genus peccati dominetur. For as Senectus est omnis Mor- bus; So Simonia est omne malum. It is the Mare Mortuum, wherein are buried, yea bred more then all the sinnes of Sodome, and her confederate Cities. From whence come all those sinnes of Bribery in the Common-wealth; but from this stinking lake? from whence, all that * Lay-Simonie in buying and selling all sort of Offices, great and small, of publike Justice, and priuate seruice, but from the authen- ticke precedent, yea the spawne and sperme of Simonie? Thus the Virgin Dinab, the Virgin Church being rauished, what followeth, but that these two, Simeon and Leui, the Simoniacall Patron and Parson, brethren in enill, will be the Instruments of crueltie to destroy the whole Citie, or Parish where they dwell; and so make the whole profession of true religion to stinke in the nostrills eu'en of the enemies*

of

* Bernard Ser.
ad Pastores in
Synodo.

Cic. de Senect.

* Sir E.C.

* *Judg. 16.16.*

of the truth. These two being like the two maine pillars, whereon the whole house leaned : if *Simonie* like *Sampson* shake these downe, tell mee how the whole Parish cannot but perish with them ? Wee haue a memorable and deplored example hereof in *Herod and Caiphas*, the one, the Patron selling, the other, the Priest purchasing. For it is well

Ferus in *pass. p.2* obserued by *Ferus*, that *Annas* and *Caiphas* did purchase to themselves the yeerely vicissitude of succession in the Office of the High-Priest, which is noted by the Euangelist, saying, That *Caiphas* was the High-Priest for that yeere. So that *Annas* and *Caiphas*, the father and sonne in law, had their yeerely turnes in the High-Priests Office, yeelding to *Herod* a yeerely returne for the same, to keepe his fingers in vse and vre. *Vnde facile coniici potest quam nihil pietatis habuerint, multum autem arrogantia & vana gloria :* Whence it may easily bee conjectured, how little or no pietie they had, and how much pride and vaine-glory ; saith *Ferus*. And who so fit as these grand Simoniackes, to be the betrayers and murthers of the Lord Iesus Christ ? whereupon insued the fatall ruine of that most ancient and renowned Church and Nation of the Iewes. So when the Lord had denounced that fatall and finall destruction to *Hierusalem*, and that Church; doth he not immediately thereupon goe into the Temple and purge it from those profane Merchants ? Intimating, that such like profanation of the Church by buyers and sellers, should be one principall cause of the ruine thereof,

* *Gratian pars. 2. cause 1. Sicut
Eunuchus.*

Luke 19. 44. 45. * Saint *Augustine* reported, that the holy fire of the Sacrifice, which during the seuentie yeeres captiuicie in *Babylon* liued vnder water, was extinguished, when *Antiochus* sold the Priesthood to *Iason*. And what maruell then, if the fire of godly zeale, and the very life and light of religion bee in danger to bee wholly extinguished in that Church, where *Simonie* is predominant ? In Pope *Gregory* the ninths time, a Grecian Archbishop elect, comming to *Rome* to bee confirmed, and not speeding without a large summe, thereupon returned, *re infecta*, which gaue the first occasion to the Greeke Church to reuolt and rent it selfe

from

from the Latin, as Matthew Paris saith. But this by the way, to shew how odious, and how pernicious Simonie is.

Cyprian de Lapsis saith. *Non in Sacerdotibus religio denota, non in Ministris fides integra, non in operibus misericordia, non in moribus disciplina. Episcopi plurimi, quos & portamento esse oportet ceteris & exemplo, divina procuratione contempta, Procuratores rerum secularium fieri, derelicta Cathedra, plebe deserta, negotiationis quaestuosa nundinas ancipari; esurientibus in Ecclesia fratribus non subvenire, habere argentum largiter velle, &c. Quid non perpeti tales pro peccatis eiusmodi mereremur?* Adeo traditam nobis diuinitus Disciplinam pax longa corruptit &c. And de ieiunio & tent. 6. Simon Apostolorum temporibus vanalem putans Spiritum Sanctum, Petrum donis aggreditur, & tentat emere potestatem, per quam plura lucretur. Hac sacrilegij forma per omnia Officia, gradusq; discurrit, & nihil intentarum ambitio pratermittit. Nec dubitet quisquam Diaboli esse negotia, & nundinatores eius, quicunque bac exercent commercia; nec quicquam huiusmodi abeo, nisi premissa Apostasia, donari. So that Simonie and Apostacie goe together.

What should I speake here of the infinite and insupportable discouragements, which both learning and honestie ioynly suffer by reason of Simonie? when as an honest Schollar seeth before his eyes, an impossibilitie of coming to any place in the Church, his honestie being in this respect so lame, as it cannot stirre either hand or foot to climbe, or clamber to any such place by by-paths.

That reuerend and learned Bishop Jewell, in one of his Sermons before the late Queene Elizabeth of famous memory: among many other excellent obseruations to the like purpose, saith thus: *Loth I am to speake, quoth hee, yet eaten me up. Serm. in Psal. 69. 9. The zeale of thy house hath the case so requireth. Maintenance of Learning, whereby an able and sufficient Ministry may grow and bee established in all the Churches of this Realme, is to bee wished for. The good estate of this noble Kingdome, the comfort of posteritie, the stay of religion, the continuing of the Gospel, the remouing of darkenesse, han-*

geth upon it. One asked sometimes how it was, that in Athens, so goodly and great a Cittie, there were no Physitians. To whom this answere was made, because there are no rewards appointed for them that practice physicke. The same answere may be made for our times; the cause why the Church of God is so forsaken, is the want of zeale to them, that shoulde either for their courtesie, or for their habilitie, bee fosterers of learning, and increase the livings, where occasion is, and giue hope and comfort to learned men. What said I? Increase? Nay the livings and prouision, which heretofore were giuen to this use, are taken away. Hane patience, if any such bee here (as I well know there are) whom these things touch. Suffer me to speake the truth, it is Gods cause. The livings of such, as are in the Ministry, are not in their bands, to whom they are due. All other Laborers and Artificers base their byer increased double as much, as it was wont to bee: onely the poore man that laboureth and sweateth in the Vineyard of the Lord of bosts, hath his hire abridged and abased. I speake not of the Curates, but of the Parsonages and Vicarages, that is of the places, which are the Castles and Towers of fence for the Lords Temple. They seldome passe now adayes from the Patron, if bee bee no better then a Gentleman, but either for the Lease, or for present money. Such Merchants are broken into the Church of God, a great deale more intollerable, then were they, whom Christ whipped and chased out of the Temple. Thus they that shoulde be carefull for Gods Church, that shoulde be Patrons to provide for the consciences of the people, and to place among them a learned Minister, who might bee able to preach the Word unto them out of season, and in season, and to fulfill his Ministry, seeke their owne, and not that which is Iesus Christs. They serue not Iesus Christ, but their belly. And this is done not in one place, or in one Countrey, but throughout England. A Gentleman cannot keepe his house, unlesse he haue a Parsonage or two in farme for his prouision.

O mercifull God, whereto will this grow at last? If the miserie, which this plague worketh, would reach but to one age, it were the more tolerable. But it will be a plague to the posterite, it will be the decay and desolation of Gods Church. Young men, which are

are toward, and learned, se: this. They see, that bee which feedeth the flocke, bath least part of the milke: bee which goeth a warfare, bath not halfe his wages. Therefore they are wearie and disconraged, they change their studys, some become Prentises, some turne to Physicke, some to Law: all shun and flee the Ministerie. And besides the hinderance that thuse groweth by wicked dealing of Patrons, by reason of the Impropriations, the Vicarages in many places, and in the properest Market townes, are so simple, that no man can live vpon them, and therefore no man will take them. They were wont to say, *Beneficia sine Cura, Benefices without charge*: but now may bee said, *Cura sine Beneficio, Charge or Cure without Benefice*. Thus and much more to this purpose said that peerlesse Jewell. And he concludes with a graue Exhortation to her Maiestie, as followeth: *O that your Grace did behold the miserable disorder of Gods Church, or that you might foresee the calamities, which will follow. It is a part of your Kingdome and such a part, as is the principall prop and stay of the rest. I will say to your Maiestie, as Cyrilus sometimes said to the godly Emperours, Theodosius, and Valentinian, Ab ea, qua erga Deum est, Epist. ad Theod. pietate, reipub. vestra statu pendet: The good estate and welfare of your Common-weale hangeth vpon true godlinesse. You are our Gouvernour, you are the Nurse of Gods Church. We must open this grieve before you. God knoweth if it may bee redressed, it is runne so farre. But if it may bee redressed, there is no other besides your Highnesse, that can redresse it. I hope I speake truly, that which I speake without flatterie, that God hath indued your Grace with such measure of learning and knowledge, as no other Christian Prince. He hath giuen you peace, happiness, the loue, and the hearts of your Subiects. Oh, turne and imploy these to the glorie of God: that God may confirme in your Grace the thing, which he hath begun. To this end bath God placed Kings and Princes in their state, as David saith, that they serue the Lord, that they may see, and cause others to see to the furniture of the Church. The good Emperour Iustinian cared for this as much, as for his life. Constantine, Theodosius, and Valentinian, and other godly Princes, called themselves Vassallos, the*

Subiects and Bond-servants of God. They remembred that God furnished them in their houses, and were not unmindfull to furnish his House.

Job. Howson. 4.
Nouemb. 1597.
Related by Democritus junior
in his booke
of the causes
of Melancholy
p. 177.

Pers. Sat. 3.

Martiau.

To this purpose also a graue and learned now Prelate of this Church in his sermon at Paules Crosse, thus said : *Wee that are bred vp in learning, and destinatated by our Parents to this end. We suffer our childe-hood in the Grammar Schoole, whiche Augustine calls, Magnam tyrannidem, & graue malum, and compares it to the torments of Martyrdome ; when wee come to the Vniversitie, if we live of the Colledge allowance, as Phalaris objected to the Leontines, πατρῶν ἐκδῆσις, πάντες λίπει τὸ πόθεν, needy of all things, but hunger and feare ; or if wee bee maintayned but partly by our Parents cost, doe expend in Vniversitie maintenance, books and degrees, before wee come to any perfection, fiftie hundred pounds, or a thousand markes ; if by this price of the expence of our time, our bodies and spirits, our substance and patrimonies, wee cannot purchase those small rewards, which are ours by Law, and the right of inheritance, a poore Parsonage or a Vicarage of fiftie pounds, per annum, but we must pay to the Patron for the lease of a life (a spent and ouer-worne life) either in annuall pension, or above the rate of a Copy-hold, and that with the hazard and losse of our soules, by Simonie and Periurie, and the forfeiture of all our spirituall preferment in esse and posse, both present and to come : What father after awhile will be so imprudent, to bring up his sonne, to his great charge, to this necessarie beggerie ? What Christian will be so irreligious, to bring up his son in that course of life, which by all probabilitie and necessitie, Ecgit ad turpia, inforging to sinne, will intangle him in Simonie and Periurie ? whereas the Poet saith, Invitatus ad hæc aliquis de ponte negabit ; A beggars brat taken from the bridge, where hee sits a begging, if he knew the inconuenience, had cause to refuse it. So he. Let me conclude it with the wordes of our Democritus : This being thus, saith he, haue wee not fished faire all this while, that are initiated Divines to finde no better fruits of our labour ? Hoc est cur pallas ? cur quis non prandeat, hoc est ? Doe we macerate our selues for this ? If this be all the respect, reward, and honour we shall haue, Frange leues calamos, & scinde Thalia libel-*

libellos; Let vs give ouer our bookeſ , and betake our ſelues to ſome other course of life. To what end ſhall we ſtudie? Quid me literulas ſulti docuere parentes? What did our parents meane, to make vs Schollers? to be as farre to ſecke for preſeruent, after twentie yeeres ſtudie, as we were at firſt? Why doe wee take ſuch paines? Quid tantum iuſtanis iuvat impallescere chartis? So be. Honos alit Artes, Honor and reward is the maintayner of Arts. But the Ministerie is the Art of Artes. And that which God and Man hath appointed for the maintenance of the Ministerie, Shall we call it the reward of a Minister? Alas: God helpe vs, if this were our reward, which at the moſt hath no corespondency to the worke of a Minister. For if wee haue ſowne unto you ſpirituall things, is it a great matter of wee reape your carnall things? yea, Non magnum, ſed minimum, ſaith Anſelme, A very ſmall matter. But shall the worke of our Ministerie ſo infinitely exceede that, which in no proportion can bee reputed a reward: and yet can wee not haue this poore recompence of our labour, though not of our function, to ſustaine our poore bodies and ſtudies, but we muſt pay as deare for it, as he that neuer ſaw Schoole may pay for this, or any temporall commoditie? If ſo, then frango leues calamos, & ſcinde Thala libellos. Away with learning, and conſequently away with the Ministerie, yea farewell all good Ministers. For every Minister ſhould bee an honest man, and no honest man will be a corrupt Minister: and conſequently, no honest Minister will be a Simonist: and doth not Simonie tend then to the vtter abolition of the Ministerie? And what other Ministerie can be expected in a Church, where Simonie reigneth, then ſuch as was vnder Jeroboam? to whom Abiah King of Iudah ſaid, Haue yee not diuen away the Priests of the Lord, the ſonnes of Aaron and the Leuites, & haue made you Priests like the people of other Countries? whoſoeuer commeth to conſecrate with a young Bullocke and ſeven Rammes, the ſame may be a Priest. So Simonie diueth away all good men, and admitteth into the Church thofe that bee corrupt, of the baileſt of the people. Master Perkins that Reuerend man of God alleageth this,

2. Chron. 13. 9.

as

Perkins.

as one of the maine reasons of the rarenesse and scarcitie of good Ministers, namely, want of maintenance and preferment for men that labour in this Calling. And what difference is there (I pray you) betweene want of maintenance or preferment, and the buying and purchasing of them? For so, preferment becomes a recompence of my mony, not of my Ministerie. I will relate the wordes of that good man. *Men (saith he) are flesh and bloud, and in that respect must bee allured and wonne to imbrace this Vocation, by some Arguments which may perswade flesh and bloud. The world bath in all ages beeene negligent therein, and therefore God in his Law, tooke such strict order for the maintenance of the Levites: but especially now under the Gospell, this Calling is unprovided for, when it deserues best of all to be rewarded; certainly (if Gods Law did not binde vs) it were a worthy Christian policy to propound good preferments to this Calling, that thereby men of the worthiest giftis might be won unto it, and the want thereof is the cause, why so many young men, of speciall parts, and greatest hope, turne to other Vocations, and especially to the Lawes, wherein at this day the greatest part of the finest wits of our Kingdome are employed; And why? But because they haue all the meanes to rise, whereas the Ministerie for the most part yeeldeth nothing, but a plaine way to beggerie. This is a great blemish in our Church; and surely I wish, the Papists, those children of this world were not wiser in their kinde (in this point) then the Churcb of God: the reformation hereof is a worke worthy the labour of a Prince and people; and speciall care is to be had in it, else it will not be reformed. For doubtlesse had not God himselfe in the Old Testament taken such strickt Orders for the linings of the Levites, they had beeene put to no lesse extremities, then is the Ministerie of this age. And this reason added to the other makes them perfect, and all put together makes a reason infallible: For who will undergoe so vile contempt, and so great a charge for no reward? And where there is so great contempt, and so meane a reward, what maruell if a good Minister be one of a thousand? So this holy man. By all which we may both see the miserie of the Ministerie of a Church, where not onely the one moitie of Church-*

* mainte-

maintenance is inappropriate. But the other for the most part is in Hucksters handling, the propertie of it, as of a pre-ferment and reward of a faithfull Minister, being altered by Simonie, and as it were made inappropriate too : and consequently, we cannot but feele, and more yet feare the truefull effects thereof, both in Church and Commonwealth.

Againe, forasmuch as Simonists are the most doughtie Non-residents, making vse of their Benefices, as Fishers doe of their lesser fishes, as baits to catch the greater fish ; and so leauing the sweet fresh Riuers at home, to goe fish abroad in the mayne Sea (because, *No fishing to the Sea, nor service to a King*) whereas they might wisely with the *Vine* and *Fig-tree*, and *Olme-tree*, enjoy their sweet priuate life in Gods Vineyard, feeding their harmelesse flocke, and not with the Bramble *Abimelech*, aspire to become, as Saint Peter saith, *πανειδοτης και ταῦπος*: not examples to the flocke. Doing so, what else can come of it, but ruthfull ruine, as to themselues, so to the flocke of God? For Simonie doth necessarily imply Non-residency. For first, a Simonist, after the payment of his first purchase, is commonly inforced to liue priuately, to let out his Parsonage to farme, defrauding the poore of their hospitall relief, and goe sculke in some corner of the Citie or other, and there thrust himselfe into some Lecture : there hee gathers vp his crums againe. And after some miserable difficultie recovering himselfe, doth hee then retire home to feede his flocke? Nothing lesse : But as *Iffachar*, hee is like a strong *Affe*, couching downe betweene two burtbens, he feeth that rest is good, and the land pleasant, and now begins he tooth and naile to gather another stocke, to purchase another preferment: and that done, after awhile another, and so the tyde at last comes in so fast vpon him, as it beares vp his Barke now readie rigged for any Port of preferment or Prelacy, like some trauailing heads, who for gayne will hazard their life in some farre and dangerous voyage : but herein vnlke : Those, goe with a minde and hope to returne home : These,

* Gen. 19.24.
Ad eos execrabilis
est quorundam
religiosorum
ambitus, quo
semper plus am-
biens, eo magis
sit insatiabilis,
quo sibi amplius
indulges extrah.
Iob. 12. sit. 3.
Exectabilis.

seldome or never so much as once looke backe towards their more homely home on the Playne, fearing belike the punishment of *Lors wife*, So eager they be with the wings of Ambition to flie to the highest Mount of preferment, as if there were no safetie but there: Those againe, lay out one to receive three or four at their returne: These, will give

* *Tria Beneficia pro uno Episcopatu.* * three for one, if they never returne. Whence, what mischiefe to the Church? What decay of Religion? What coldnesse of devotion? What contempt of the sacred Calling? What scandall to the Gospell? What ignorance, the mother of Popish devotion, indeede of all impietie and profanenesse, of all heresie and superstition? All threatening imminent and inevitable danger (if it bee not the sooner prevented by a happy reformation) both to Church and Common-wealth. It were endlesse to muster vp all the mischieves, which follow this one Generall, Simonie.

M. Marb.

A worthy Minister once of this Church, said: A Simonist is a perpetuall care-boared bond-slave to his Patron. Hee hath no warrant to teach the people, and commonely lesse successe. Whereas if a man be sent of God to governe a people never so ignorant and fierce, God will put his hand betweene, and tame them. According to that of the Prophet, Jerem. 23. 32. I sent not those Prophets, nor commanded them; therefore they shall not profit this people at all, saith the Lord.

I will conclude therefore with two or three zealous and pithy Admonitions of Gregorie to this purpose, in his 64. Epistle to Queenne Brunichilda; hee instantly exhorteth her to roote out of her Kingdome this heresie of Simonie, saying, *Prouidete anima vestre, &c. Haue a care of your soule, haue a care of your postertie, to whom you wish a happy raigne, haue a care of your Provinces, and before our Creator put forth his hand to smite, berbinke you most carefully of the correction of this sinne.* And in his 51. Epistle to Virgilius Bishop of Arles, *Constat &c.* It is reported that in the provinces of France and Germanie, * none is admitted to holy Orders, without givning a bribe; if it be so, I speake it with teares, I denounce it with griefe, that the Priestly order being decayed inwardly, the outward

* Note, that in those dayes, none were admitted into the Ministerie, but withall they were instituted and admitted into a benefice, or some spirituall preferment.

ward state of it cannot stand. And Epist. 54. Hee exhorteck
Theodorick the French King, to assemble a Synode, vs
ne &c. That all euill conuersacion of the Priests, and Simonie-
call heresie, which first arose in the Church by impious ambition,
may by the definitiue Sentence of the Councell, backed with the
censure of your authoritie, bee taken away, and rans up by the
rootes: Lest if gold be more set by, then God, Hee whose gentle-
nesse is now despised in his precepts, may afterwards cause his
wrath to be felt in revenge. And Epist. 57. to Queenne Brunni-
childa. Synodus &c. Call a Synode, and amongst other things,
carefully cause the heresie of Simonie to be abandoned out of your
Kingdome. For boleene me, as we haue learned by manifold ex-
perience, That is to bee reckoned among our losses, whatsoever is
gained by sinne. If therefore you would bee defrauded of nothing
unjustly, bee carefull to possess nothing unjustly. For in earthly
things alwayes the cause of damage is originally from sinne. If
therefore you would ouerstrip your aduise Nations, if by Gods
assistance you desire the conquest of them, intertwine with rene-
rence the Commeandements of the same Almightrie Lord, that hee
may vouchsafe to fight for you against your foes, who bathe in
his holy Oracle promised, saying, The Lord shall fight for you,
and you shall holde your peace. So this last good Bishop of
Rome. Now the Almightrie Lord God, give grace to this
Church and Common-wealth, that for the still flourishing
of his glorious Gospell amongst vs, the good of our soules,
the welfare of our citates, the settling of our peace, the se-
curing of our posterite, and the subduing of all our en-
emies, there may be stirred vp in vs all a godly care and con-
sciecie, to ioyne hearts and hands together, to the vtter ex-
tirpation (if possible) of this mother sinne of Simonie.

C H A P. XVI.

Of the cutting off, or curing of Simonie.

ALTHOUGH, when the Article of Simonie (among
other enormities) came to bee considered of in the

Hil. Concil.
Trid. L. 6.

Councell of Trent, for reformation, it was cautelously proposed, that the abuse occurring in the collation of Benefices should not be mentioned, as being an infirmitie, not to be cured with any remedie, but death : Yet sith this *Morbis Romano-Catolicis*, is not yet growne so epidemicall, or inueterate in the maine branches of the true Catholike Church, but that there is some hope left of staying the further spreading, and of allaying the fury of it : My conclusion shall bee an humble supplication to the Almighty (to whom nothing is impossible) through the mediation of the great Shepheard, to perswade and moue his Vice-gerent, our gracious King, and the most honourable and high Court of Parliament now assembled : That for as much as Simonie is the very Masse of all mischiefe and misdemeanour both in Church and Common-wealth : It would therefore please his Royall Maiestie, and this Noble Assembly, to adde some more cords to the whip of former Lawes, and to make, and take order, that it bee moresurely and seuerely inflicted vpon the transgrefsors in this kind.

True it is, that we Ministers, for our parts, need not desire any other Lawes, for the restraint of Simonie, then the Oath it selfe ; which alone is sufficient, if there were no other reason, to make vs decline all the wayes of Simonie. For how many thousands doth this Oath alone preuaile with ? Loth we are in the most opposite sense, to become *spectacles to the world, and to Angels, and to men.* Wee will chuse rather with the Apostles of Christ, to become spectacles for our pouertie, and contempt, which our very Calling suffereth of the vngratefull world. Therefore, as *Ezra* the Priest was ashamed to require of the King a Guard for his safe conduct, hauing professed to the King, and promised to himselfe, that God would guard and defend them that seeke him in goodnesse : So I confesse (and that in the name of all my reverend Brethren.) I cannot, but bee ashamed to request of my Soueraigne any other stronger guard to keepe off this dangerous way-laying enemy, from assaulting

3. Cor. 4. 9.

Ezra 8. 22.

saulting Gods Ezraes, his Priests and Ministers, as they are going towards Hierusalem, to the repairing of the Temple, to the reedifying of the ruines of Gods Church, in these last loosest times, seeing we, of all other, professe our selues precedents of Vertue, patters and patrons of the practise of Pietie, of faith towards God, of pure conscience amongst men, and whom not direfull Oathes, inuented by mans wit should constraine, but the liuely Oracles of Gods Word should sweetly and graciously moue, to come with pure hearts, and cleane hands to beare, yea to bee the holy vessels of the Lord in his Sanctuary. But forasmuch as many doe take their first degree of Simonie, before their commencement in the Vniuersitie, and perhaps before they haue taken Orders in the Church, as some prettie pregnant Pedant, that hath learned to distinguish, *per se*, *aut per alias*, to contract by precontract, but ignorant of the nature of such bargaines, fals vnwittingly into the snare: and seeing also, that if there were no sellers, there would bee no buyers at all: therefore for the prevention of much Simonie, either betweene the Patron and his Schoole-master, or between the Patron & his neighbor, too prouident for his sonnes preferment: it were to bee wished that the Oath of Simonie might be ministred to the Patron presenting, that so the wicket being stopt vp, the path in time would be so ouergowne, as men would bee diuerted from euer seeking to enter at the broad gates. Though if some wily Chapman can with his Logicke, or rather selfe-deceiuing sophistry find out euasions, euen beyond Herenlos pillars, Directly and Indirectly, beyond which there cannot bee plus ultra: will not the Merchant, trow wee, by some tricke or quillet in Law, as easily wast himselfe out of that narrow mouthed strait? Notwithstanding (I say) it were to bee wished, that as well the *Presenter*, as the *Presensee*, might take the Oath. Howsoever I would to God that a severall penaltie might bee indifferently imposed vpon both the Simoniacall parties, and that the Patron peccant might not onely bee dispossessed of all present title of presentation,

Can. I. p. 2. q. 1.
Quos.

* Noting the hainousnesse of this sinne, which none but the Pope can absolve; as also what a deare excommunication that must needs proue, the absolution whereof cannot be redeemed, but at the Popes own Holinesse hands. For all reserved cases, are his Holiness proper fees; as Bishops Palles, and Saints canonizations, &c.

but for ever after deceipted, and disabled of being capable of any presentatiue power. And this stands with good season and equitie, seeing the sinne of the Seller (except the condition of his person may somewhat extenuate it, in comparison of the buyer, if he be sacred) is not inferiour to that of the buyer. For as *Celsus* saith, *Dantem pariter & accipientem damnatio Simonie inualis*: The giuer, together with the receiver is inuailed in the same damnation of Simon. And the buyer (we know) the Relatiue peccant, is by ancient Canons deprived and dispossessed of all spirituall promotion, and Ministeriall function, both for the present and the future. And if either shall be found periured, let them vndergoe the penaltie of Periury. *Paulus Venetus* p. 2. to restraine the sinne of Simonie saith: *Cum detestabile Scelus Simoniacæ prauitatis tam Diuinorum, quam Sacrorum Canonum authoritas abhorret atq[ue] damnat: nos considerantes, quod plures p[ro]uarum gravitas, quam Dei Timor arcere solet à voluntate peccandi, ac summis desiderijs affectantes, ut horum pestiferum uitium non ex usu solum, sed etiam mentibus hominum, saltim propter p[ro]uarum motum penitus enellatur, &c.* Seeing the authoritie, as well of divine, as sacred Canons, doth abhor and condemne the detestable sinne of Simoniacall prauitie: wee considering that the greatnessse of punishments, is commonly of more force to restraine most men from pronenesse unto sinne, then the feare of God; and earnestly desiring, that the pestiferous vice of these men, at least for the feare of penalties, may bee altogether rooted out, not onely from the use, but also from the mindes of men, &c. Hee includes and inuolues all, of what degree or dignitie soever, whether Ciuill or Ecclesiasticall, giuers or receiuers, principalls or accessaries, in the same penaltie of Simonie, and that is, suspension from the execution of their place and function, and excommunication, not to bee absolved, but by the * Pope himselfe, except in the very point of death. *Extray, cons. li. 3. de Sim. cap. 2.*

And here let mee craue leaue to relate a passage in the Councell of Trent concerning this purpose: which whether it may bee thought a good rule and law to vs, for the better

better preuention of Simonie, I referre to grauer iudgements. The Church of Rome being desperately and deadly sicke with infinite enormous diseases, especially of her Clergie, in whom that of Simony might challenge the precedencie: This Councell pretending, but never incensing (as the sequell proueth) a reformation; after much adoe, and long debatement about the Cure of such an inuerterate and epidemicall disease; at length the Romish Doctors, hauing beaten their braines about it, set downe their Recipe, as an Antidote against Simonie: at length I say, after sore travell, posting to Rome, and againe, this Cathalick Mother, brings forth a faire and well featured Child to see to, which if it had not proued abortiu in the birth, might haue liued to haue wrought wonders in the coniuring downe of the spirit of Simonie, which Simon the Sorcerer first coniured vp. Wherefore finding this Infant lying all along dead, and expos'd in the eighteenth Chapter, of the twentie foure Session of that Councell: Let mee, not with Gebezies stiffe, but with Elizens his spirit, proue if any life may be fetcht againe out of it. Thus it lieth: *Expedit maxime animarum saluti a dignis ac idoneis Parochis gubernari: id ut diligenter, ac rectius perficiatur, statuit Sancta Synodus, &c.* (Loc, what a faire and well-fauoured face is here:) It is most beboonefull, for the salvation of soules, to bee gouerned by worthy and fit Pastors: which that it may the more diligently and duely be effected, the holy Synod doth decree, that upon the vacuation of any Benefice, the Bishop shalld presently, upon the notice of it, take order for a fit Incumbent Rector; for which purpose, the Bishop and the Patron within ten dayes, or such a time limited by the Bishop, shall nominate some fit Clerkes to gouerne the Church, before the Examineris that are to be deputed and appointed. Tis, let it also bee free for others, who shall know any to be fit for that function, to bring their names; that a diligent inquiry may therupon bee made of every ones age, manners, and sufficiencie. And if it seeme good to the Bishop, or Prouinciall Synod, let them also bee called by publike Edict, as many as are willing to bee examined. And to the end, a fit choice may bee made, let there

there be appointed at every yeeres Diocesan Synod of the Bishop, or his Deputie, at the Visitation, sixe Examiners approued of the whole Synod : that at the Vacancy of any Church in the Diocese, the Bishop may choose three of those Examiners, which he will, to ioyne with him in the Examination of a fit succeeding Incumbent. And these examiners, being men of qualitie, shall sweare by the holy Euangelist ; that setting aside all humane affection, they shall faithfully execute their Office. And let them take heed, that upon the occasion of their Examination, neither afore, nor after, they finger any fee : least otherwise, as well they the receivers, as their givers, incurre the sinne of Simonie, from which they cannot be absolved ; unlesse they forgoe all their Benefices, vpon what condition soever formerly obtained, and become incapable of any afterwards. And at every Provinciall Synod, they may bee called to account, and if they be found faultie, to bee punished, as the Synod shall appoint. Now vpon every such foresaid Examination, those whom the Examiners approue of most for their sufficiencie, shall be commended to the Bishop ; and of those, let the Bishop choose him, whom hee shall iudge most fit, and vpon him, and none else, shall the Patron conferre the Benefice. All other formes of institution, let them be holden for surreptitious, notwithstanding any exemption or privilege heretofore to the contrary whosomever, or to whomsoever.

Thus this Councell. And although, I confess, this Chapter (as also the whole Councell, containing the whole Mystery of iniquitie) is very perplexedly compiled, as if the Councell meant no such matter, though so speciously pretended (as the judicious Reader may easily discerne, when hee reads the Chapter it selfe, being full of reservations and equiuocations) yet the reading of this Riddle may open a way to stop and stay this fretting Gangrene : the Pearles gathered out of this mud, may serue to hold our Simoniacall Merchant from dealing in other merchandize ; A sword framed out of this Forge, may cut off the head of Simonie ; and a line drawne from the windings of this Circle, may regulate and confine all irregular and Simoniacall persons.

Yet

Yet after all these wayes, which haply may proue either irksome to him, that hath not gone them before, as for the Patron to be put to the Oath wearisome, to make them passable; there is a shorter cut (I confesse) to a more speedy reformation, but that it is very hard to hit vpon. It can not better be described, then by setting downe an example or two of those that haue gone this way. And heere wee haue a noble Precedent in the Emperor, *Henry the Fourth*. It is recorded by the late reverend Bishop of *Winchester*, in his Booke of *Christian subiection, and Antichristian rebellion*, the third part, and taken out of *Lambertus Scafn.* in *Anno 1075.* that this *Henry the Fourth*, in the vacancie of the Abby of *Fuld*, being sollicited very ambitiously by sundry Monkes and Friars, competitors for the place, on the sudden, as led by a diuine spirit, chose one *Ruzelin*, a good honest poore Monke, that dreamt of no such matter. The like also this Emperour did vpon the vacancie of the Abby of *Loreffan*.

For conclusion, it were to bee wished, that for the more carefull cure of this cursed cankered sinne, all, not onely profest Recusants, but Church-Papists, such as will come to the Church but once a moneth at most, may bee by A& actually and potentially deprived & dispossessed of all presentative power whatsoever, in disposing of any Church-living: And that for the better discouery, euery Patron presenting, shall presently take oath, not onely of Allegiance, but of Supremacie, this being the *Lidius Lapis*, or touchstone to discerne a true Christian, from a counterfeit Catholike, and a good Patron, from a craftie Romish Latron. For can the flocke bee in safetie, when the dog is of the wolfes prouiding? And will not such a wolfe, bee sure to prouide such a dog, as the Holy Ghost speaketh of by his Prophet (*Esa. 56.10,11.*) either some *dumbe dog*, or lazie and sleepy mungrell, or ranging spaniell, or rauenous hound? Such as are muzzled, either ignorant, and cannot; or can, and will not; or would, but dare not barke at sinne and sinners? Or whose mangie manners are enough to infect

feet his whole flocke ? or whose rangeing Non-residence, giues the wolfe leaue to prey the more securely ? or whose rapacious and rauenous auarice deuoureth no lesse , then doth the wolfe ? or in one word , all of these, of necessitie some grand Simoniacke, so deepeley drenched and bemudded with Simonie, that he is for euer after (so vnspongiable is this pitchy sinne) both a laughing stocke to the wolfe, and a stumbling blocke to his owne flocke. For a Simonist he must needs bee, and that some vnlettered Capito, whom Popish Patrons amongst vs preferre to their Benefices, accounting such money well got , which they bestow in *sam pios usus*, vpon such pious vies , as the maintenance of their Massie-Priests. So that by this meanes the wolfe must bee maintained by the Simoniacall Pastor.

*The Corollary : directed especially to all Lay-Patrons,
and Lay-Purchasers of the Sacred Portion.*

Now before I shut vp my little Treatise , I intreat all Lay-persons,especially Patrons of Benefices, and also all such Fathers , as make no difference betweene the purchase of a Benefice , and of a Farme, to leaue as a portion for their children : that they would patiently peruse, and wisely weigh these few lines; which , as they proceed from a heart inflamed with the zeale of Gods glory, of the propagation of his Church, and of the Soule-saluation of all those whom it especially concerneth : So I desire they may be affectuously imbraced, and effectually followed of all. For, sith I speake vnto wise men, let me speake the more freely in few words ; but they are the words of our Lord Iesus Christ : *What shall it profit a man, if he win the whole world, and lose his owne soule ?* Hereby the Lord implies, that a mans soule is infinitely of more value, then the whole world. Now if it be so in the whole, what is it in euery little part ? What shall it profit a man,

if he winne a little piece of the world , and lose his owne soule ? What gained *Esaia*, for selling his birthright, and ty-
pically his soule , for a messe of broth ? or *Achan* , for a wedge of gold ? or *Iudas* , for selling both his soule and his Sauiour for thirtie pence ? or *Gibezi* , for selling his Masters gift for two talents ? or *Ananias* and *Saphira* , for detaining what was vowed and consecrate ? Now God is the same iealous God still , that hee was from the beginning . And the Apostle saith concerning sacrilegious persons ; * *Be not deceived, God is not mocked; for whatsoever a man soweth, the same shall hee also reape.* But wherefore all this ? First , this concerneth all Patrons to looke vnto it ; such as account it no lesse lawfull to sell a Benefice , or to vsurpe by strong hand , or cunning , either the whole , or a part , to his owne proper improper vse , then to sell his horse , or house .

Now to all Patrons is my speech chiefly addressed . The Benefices in your Patronage , are but a gage committed to you of trust . And it is no small trust . The soules of Gods people are ingaged in it . Your first and chiefe care should be to make choice of a worthy Minister ; next , to collate it on him freely , without either exacting , or expecting of him lesse or more . Much lesse should you set a rate vpon it , or make portsale of it to him that will giue most ; or to reserue your owne Tithes , or the glebe , or such a portion to maintaine your house with bread-corne , or drinke-corne , or some other commodities . The Eagle snatching the sacrifice from the Altar , carried withall a coale that claue vnto it , which proued enough to set her nest , and selfe on fire . O looke vnto it , if euer you looke for Gods blessing vpon you , and your posteritic . *Gibezi* es curse was fearefull , it claue also to his posteritic . How many such Merchants haue beene outed of all , if wee did but obserue the examples ? Nor is it sufficient that you shake your owne hands from Simonie , but see that your family , your wife , your sonne , or daughter , or seruant , bee free from it . In vaine did *Pilate* w^r sh his hands , from the guilt of that innocent bloud of the Lambe of God , while he suffred himselfe to

be ouercome with the malitious importunitie of those murtherous Lewes, himselfe passing the sentence, though it were perhaps as much against his will, as against his conscience. When you bestow a Benefice at the earnest suit of any of yours, when you cannot bee ignorant of some base corruption, you give your consent to the betraying of the Lambes of Christ into the wolfes power. And where doth Simonie begin, but at this source? At this gate is let in some Alphabeticall homebred Pedant, the verie fry of Simonie. Such a one will bee content to change his Ferula, for a broken shortned Sheep-hook, and to accept, not what the Church may challenge, but what the Patron will leaue, and perhaps will cite authoritie out of the Grammer Schoole for it, if he haue so much Greeke, *πατέρινον πατέρας.* *Dimidium plus toto.* Halfe a loafe is better then no bread, nay then a whole loafe which hee cannot come by. For it cannot bee, that an ingenuous Schollar, of liberall education, will euer seeke to enter into Christs fold, vpon any base and vnworthy termes. If there bee any Simoniacall Ministers in the Church (as I charitably hope there may be none) that goe about to purchase dignities, it is most probable they learned first to chafer in this market. O shut your gates against such pedling Merchants. The way to keepe the coasts cleere, is for you to be no lesse carefull in prouiding a worthy Incubent before-hand, then the illiterate Pedant is watchfull to catch the preferment before it fall. But your giuing way to such, opens a wide gate to euerie Farmer, teaching him by this meanes to prouide a sufficient maintenance, perhaps for the most vntowardly, and most deformed of all his sonnes, by laying out his money for the next vacancie, which lay in your power to prevent. Happily you will say, You bought the perpetuall Presentation or Patronage at a great rate; or, if not your selfe, your father, or predecessors. If your predecessors bought, & left it freely to you, you may the more freely bestow it. If you bought it for your mony, and not with a purpose to bestow it freely for the glory of God, & good of his Church; but to make a gaine of it, your sin is so much the greater, & not to be

be pardoned, without speedie and heartie repentance, nor that repentance euer true, or pleasing to God, vntesse you bestow euē that you deerly bought, both freely, and worthily. You sinned in the buying of it, with respect to gaine: but your sinne is doubled, and sealed vp in a bag, if you sell it againe. Therefore in the feare of God take heed to your selues. The Liuing is Gods, not yours. You keepe it but in trust. Discharge your trust faithfully. So, God will reward it. Otherwise, he will require it.

And you Fathers, let mee vse a word of aduice to you. You desire to leaue your children portions for this life. I commend it. For *hee that doth not prouide for his family, bath denied the faith, and is worse then an Infidel.* But let your prouision (as I say) be honest. *Provide honest things aforehand,* saith the Apostle, and that honestly. First, let your monies bee lawfully gotten. Next, if you will disburse a piece of money for the settling of your sonnes Patrimonie, bestow it, where you may lawfully. Take heed of purchasing that, which is Gods owne Patrimonie, Gods Tithes, or a Benefice. Much lesse, for one of your most vnlikely sonnes, for him, that you know not, or rather may suspect whether hee will proue Schollar, or no; or if Schollar sufficient, whether an honest man: or if both, whether he may bee fit for that holy calling, apt to teach, wise and faithfull to goe in and out before Gods people, family, and flocke. * *Who is a fainfull steward and wise, whom his Master may set ouer his family, to give them their portion in due season?* For, *who is sufficient for these things,* saith the Apostle? Take heed, least while you seeke to purchase your sonne a fathers blessing, you procure vnto him an ineuitable, an inheritable curse. Besides, though you are the principall Simonist in the purchase, yet hee is the accessarie, in one degree, or other; either hee knowes, or suspects at least, and that strongly, that he comes in by purchase, and so by an implicite faith hee becomes a periured Simonist. But if you will needs make your sonne a Minister, let him bee one of the best and towardliest; and if you will needs purchase for him, let it be

Matt. 24. 43.

of such things as are common merchandise, not Gods inheritance. Tithes are Sacred, not to bee bought and sold, no more then the Cure of Soules, or the Calling of the Ministrie, vpon which Tithes attend, as their ordinarie maintenance. Meddle not you with that, for feare of Christs whip. Hee cannot indure buiers and sellers in his Temple. And doth it not stand with good reason, why Lai-men should not meddle with purchasing of Benefices, sith you haue by a strict Law prouided, that Ministers shall not meddle in purchasing your Farmes? And shall not Gods Law be as powerfull to restraine you from laying profane hands vpon that which is sanctified: as mans Lawes are to inhibite Ministers to purchase a poore Lease of a Farme or Tenement? Nay, rather let Gods Law stand for euer inviolable, and consider with your selues, how reasonable your owne Law is, that vpon any termes, without any expresse limitation, prohibits to a Minister the laying out of a little money (if perhaps hee haue it) vpon a poore Lease, that may be at least some staie for his poore wife and children, when hee is gone. H^ereby the first hint of this Law, was some abuse. If so, as Saint Hierome said vpon the like purpose, *I am not so sory for the Law, as for the occasion of it.* Yet if some men abuse wine, you doe not presently make a law to forbid all men to drinke any wine at all. But the way is to make a law against drunkennesse: If wee could as readily define what drunkennesse is, as wee are sharpe sighted to condemne a Minister for base couetousnesse, in case hee had a Farme in possession. Indeed, if a Minister should turne Farmer, and Negotiator, relinquishing, or neglecting his calling, let the Law forbid that in any case. For as Saint Hierome saith, *Negotiatorum Clericum, ex inopi diuisem, ex ignobilis gloriosum, quasi quandam pestem fuge.* This were for Ministers to turne Impropriators (the worst of all other) to improprieate their Sacred Calling, by bemudding their hands, but more, their mindes, by leauing to bee the Lordes husband-men, to become the worlds drudges. But howsoever, remoue the abuse by law, and that euon of
the

the *Medes and Persians*, that altereth not. In the meane while bee pleased to take into your consideration, what e- qualitie there is (and consequently, what equitie) between your restraining Ministers from the lawfull purchase of your Farmes, and your vnlimited purchasing of our pro- per Free-holds, the purchase whereof howsoeuer Humane Law makes it currant , yet Divine Law hath proclaimed the contrarie. Besides, if Gods Law were silent , or of no force , yet herein humane and carnall reason might sway you. For consider, I pray you, & consult but with flesh and bloud; in restraining Ministers from that libertie, what doe you , but bring an old house vpon your owne heads ? For doe not Ministers come out of your loines ? Doe you not make interchangeable & reciprocal marriages with them ? (except where any of the Lay-tribe (as too many there be) doe disdaine to match with a Priest, as they terme vs) Are not their children your grand-children, doe not their sons match with your daughters, and their daughters with your sonnes ? We are not, as once the Leuites, a Tribe so select, and so separate from the rest of our brethren, but that in all naturall respects we communicate with you. We that are now Ministers, were once (if you remember) your sonnes. And your sonnes may be (if you consider) Ministers as we. To whom then doe you denie this libertie ? Is it not to your owne sonnes and daughters, and grand-children ? Even to your owne flesh and bloud ? Say, a Minister, your sonne-in-law dieth poore, leauing a poore widow, and so many small helplesse orphanes behind him ; is she not now your daughter still , and are not her babes your grand- children, flesh of your flesh, and bone of your bone ? Well ; you that cannot bee content to giue Ministers libertie so much as to purchase a Farme, if they bee able in their life time (& haply they were able ; had money; but for want of such occasion to lay it out, spent it, now it is gone ; and no signe of it, but perhaps a few bookees , which now at the Booke-bindlers rate will not purchase the fourth part of a Farme) yet no doubt(such are the bowells of naturall loue,

yea

yea and compassion in you , that you will not denie your daughter and grand-children, harbor and maintenance, in this their distressed calamitie. But now if you find a yearning in your bowels, vpon better reason to repeale this law, then haply whereon it was first grounded : yet for all that, you must not thinke to claime the like libertie in purchasing Gods owne patrimonie, which is holy. Your doing Gods Ministers right and reason, giues you no warrant or priuiledge to wrong God. Doe God right, and deny his Ministers, your owne bowells, no reason. But this by the way, to shew that in no case sacred Tithes are to be bought and sold.

No ? In no case ? Yes , in some case. There is a way of purchasing the sacred Tithes, which would be both acceptable to God, profitable to his Church, and comfortable to the soule and conscience of the purchaser himselfe. How is that ? But alas ! where shall wee find one Purchaser? Yet wee are not altogether hopelesse. There be verie many charitable and well disposed Christian men and women in this our Church , whom God hath inabled as well with a large hand , as a gracious heart, to leaue goodly Legacies to charitable vses , as Hospitalls , and the like : and no doubt more would bee , if they could find Executors or Feffees in trust, who could but liue to see the will of the bequeather duly executed. Now to all such well disposed Christians, that desire to make them friends of the unrighteous mammon , and to lay vp in store for themselves a good foundation for the time to come, that they may inherit eternall life : to such let me addresse my speech. How many haue money to lay out vpon land, or so, and cannot light of a fit purchase? I wil be your intelligencer to discouer vnto you a faire purchase ; so faire, as I cannot but maruell , that never yet any hath traded in it. Shall I tell you ? The purchase of Tithes. Why, that is no newes. They are bought and sold euerie where. But I meane here the purchase of Tithes impropriate. These also are commonly bought and sold. But I meane, the purchasing of them, and redeeming of them, to restore

restore them to God againe, for the maintenance of his Ministrie. O noble purchase ! so rare as vnhearde of. A worthy obiect, indeed, for euerie rich good man to pitch the eye of his charitie vpon, a worthy subiect to deale in. Would yee erect a new Hospital ? Saue your labour. You haue all ready at your hand in an improprieate Parsonage ; both house, and demaines. Plant your hospital there. A hospital not onely for poore bodies, but for poore soules too ; poore starued soules. For a Parsonage being rightly vised, is a verie hospital for the poore, in botch these kindest, O, lay out your money heere. Christ made one vnua-
luable and incomparable purchase, redeeming our soules with his most precious blood. That is indeed without parallel. All the merits of Saint Francis, or Saint Dominicke, wherewith the golden Legend is stufed, or the vertue of our Ladys Milke, as they call it, are not to bee compared vnto That. But if any purchase may bee named after That, in any relation, surely this purchase, of all other is neerest a kin vnto it ; not by way of merit, in no sort that ; for it cost more to redeeme their soules, but by way of meanes to saue mens soules. To purchase an Im-
propriation, and to restore it to the Church, whose it is, and where it ought to bee, is to purchase the meanes of sauing so many soules, which for lacke of that meanes doe perish. For where the maintenance faileth, the Ministrie faileth (for Ministers are men, and cannot liue by the aire) and consequently the people perisheth, for whom Christ dyed. O then, you Christian hearted ones, whom the Lord hath blessed with abundance, make your purchase heere. O, how happy you, that thus may bee the Instruments of sauing so many poore soules, by pulling them out of the fire, as Iude speaketh ! But you will say, How shall this bee done ? I will tell you, doe but en-
tertaine

certaine such a purpose in your heart , and God that put it in your heart to will , will also direct and enable you to doe it , of his good pleasure . The readie way is , as one saith , *Sapere aude. Incipe. &c.* Resolute to bee wise betime ; begin . Hee that de-
lays the time of doing good , is as hee that ob-
serues the Riuere , while it runne all out . Men vse to put off their doing of good vntill their death . A dan-
gerous aduenture . For either they may bee preuen-
ted by vntimely death vncpected : or after death ,
their Will may either bee neglected by , or betweene
the Executors , or made frustrate by some little flaw
in the conueyance , if it bee no bigger , then haply
some nimble Attorney may put in his little finger ,
or but looke through the narrow crany of it , be it
no wider then the space of one word , or one small
letter . But this commonly happeneth vnto such Le-
gacies , as extend no farther then to temporall ends ,
as to bodilie relief . Although I could wish men
would see it done in their life time . But this , which
concerneth mens soules , would bee done now while
wee liue . Wee need not distrust Gods prouidence , as
fearing to lacke it our selues , ere wee die : no , wee
may rather expect a greater blessing of God even in
this life . For as our Sauour saith , *Hee that forsakeith
house or land , for my sake , and for the Gospells , shall
receive an hundred fold now in this life .* Now the mo-
ney wee part withall for such a purchase , is for Christ
sake , and for the Gospells . But if you cannot come to-
see it performed in your life time ; then consider vpon
what assurance you may best trust it to bee done after
your death . If I were either able or worthy to give
aduice in this matter , I should thinke , that the Le-
gacie , so to bee bestowed , were best to bee put into
the hands of some Colledge in Cambridge , or Oxford , and
they , both to lay out the money vpon the purchase ;
and

and so to haue the perpetuall Patronage, for the placing of some worthy member of their house in the Pastorall charge so redeemed. But they that are so well disposed and inclined to so worthy a worke, cannot want the best aduice, for the wise and well managing of such a businesse. The Lord God strengthen the hands, and stirre up the hearts of all true Christians, to put their helping hands to this great worke. No doubt, but many Impropriators themselues well considering and weighing the nature of such a businesse, will be content to meet the Purchaser halfe way, or at least be content to stoope and condescend to some reasonable composition.

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A Catalogue of Simmone's
Library to participate in the sale
of some twenty volumes of old books in the possession
of Charles Loddon. But especially the collection
of antiquarian & historical, & some rare old
books, including some of the most valuable
old books, for the sale will consist of the
following. The first Catalogue will be published
shortly after the sale of the Library, to be followed
by a second Catalogue of the remainder of the
books, which will be sold by auction in
several parts, so as to sell per
lot, or in small lots, according to
the convenience of the
buyers.

TO
A

TO
THE HIGH AND
HONORABLE COVRT
OF PARLIAMENT.
now assembled.

The humble Supplication of the Author, in behalf of many poore Soules, that perish for want of foode.

Humbly shewing, to the
wisdome of you, the
most Noble Senate of
this State, that whereas
in many places of this
Land, where fmpropriations be, the al-
lowance for the Vicar and Curate is so
pitifully small, and the Charge or Cure it
selfe so exceeding great (as commonly
Impropriate livings be, being great Pa-

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rishes) as no Minister of any parts, can easily be inuited to take it vpon him, but is necessarily devolued vpon some poore ten-pound-man at the most, nay in many places lower value, and that by more then halfe in mine owne knowl-edge; to the ineuitable perill of so many poore soules, whose mouthes should be fed with the bread of life: yea, my selfe knowing by mine own wofull experience, that in a poore Towne in Yorkeſhire, where first I tooke breath, and was bred vp, that long before I was borne, and cuer ſince now aboue this fortie yeeres, there hath not been a Preacher, but on-ly a poore Reader, one of the cheapeſt rate, yea one that dwelleth two long miles off, at another Towne, where he hath alſo another Cure, poſting between, (albeit now a poor Emeritous Octoge-narie Leuite) to ſerue both hired at ſo
ſmall

small a rate, as I think himselfe, as poore
as he is, would blush to name it, although
the Parsonage it selfe be worth two hun-
dred and forty pounds at the least by the
yeere, there being also a poore Vicaridge
house, which is also made by long-cu-
stome impropriate, being let out for a
Lay-mans tenement; so that there is
neither Minister, nor School-master to
instruct old or young: which one Prece-
dent, without any further knowledge,
may iustly breed a feare, that many
other places impropriate in this King-
dome may suffer the like calamities.

May it please your wisomes
therefore, out of a tender compassion to
the many dispersed Flockes of Iesus
Christ in this Kingdome, who are as
Sheep without a Shepheard, suffering
Egyptian darknesse, euен in the midst
of Goshen, to appoint and allot by Act

a certaine proportion (according to your
graue iudgements) of all Impropriations
within this Kingdome, to the better
maintenance of a worthy Minister,
especially where there are no Vicaridges
at all indowed, or those that be, are very
poore and incompetent to maintaine li-
berally the Lords labourers. So shall
you bring a blessing vpon you and yours,
yea vpon this whole Land and Churc,
extending euен to Posteritie, whose race
shall (we trust) sing the memorable Acts
of this euery way (as we pray) most pro-
sperous and happy Parliament: and
your humble Suppliant shall daily pray
to God so to blesse this your happy As-
sembly, as hereby Gods glory may be ad-
vanced, Religion propagated, the Com-
mon-wealth established, Antichristian
Heresie extirpated, and your selues
blessed in your deed, Amen.

The

The Authors Conclusion, contayning his ingenuous protestation, and zealous gratulation.



S it is in the naturall body : so in the politike. The fairest and best constituted body may have some bad inbred Humours, or Impostumes, or Ulcers, which as they bee growne to greater height , require the bitterer Pills and Potions , the sharper Lancers , the hotter Ceareers , and more ea-
ting Corrasives. Now although the remedie bee ap-
plied onely to the ill-affected part , or member : yet,
such is the mutuall sympathie of all the parts , that
they all ioynly suffer, as one ; all complaine alike of
the bitterness, sharpnesse, and smartnesse of the phy-
sicke, impatient of it, as if each part were the Patient.
Which waighing with my selfe, I might iustly sus-
pect, least this *Censure of Simonie* (consisting of so
many Ingredients , composed as it were into one
plaister or pill , according to the judgement and pre-
script of so many Doctors , proportionated to the
qualitie and quantitie of the disease) being found to
be so bitter and sharpe as it is , although it be applied
onely vnto some ill affected members in this goodly

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and

The Authors Conclusion.

and beautifull body politicke, yet the most intire, vn-correct, and most noble parts, out of some tender sympathie, might complaine, as if without discretion I applied it to the whole: but that I know, there is no one member of the body naturall, can better put a difference betwene its owne integritie, and its fellowes infirmitie, then those of the politick can. So that for me, as it were but the simple Apothecarie of so many Doctors, to goe about to protest, that this Censure is not generall, as applied to the whole: what were it else, but to argue, as if any impotency of sinister conceit (where there is no iust cause giuen) could take impression in such noble generous brests, the intire members of this beautifull body, or as if I could be guiltie of mine owne innocency. But herein must my protestation breake forth: nay, rather let it be turned into a ioyfull gratulation: How many are there, how many (I say) not a few, both of the truly generous Nobilitie, and of the truly noble Gentry, euē all the truly vertuous of both, whose Patronages are not tainted with the least touch of Simoniacall corruption? Yea how many, and some of mine owne knowledge (whom I should not stick for their honour sake to name, but that the rarite of them in regard of mine owne knowledge, might seeme to breed enuie, and therefore I will reserue their names, till I can get a greater number, and shall haply haue occasion to touch vpon this argument againe) many, I say, who in the vacancie of the Benefices within their Presentation are not Patients, looking to be sought to, and sollicited (a thing which commonly hath

The Authors Conclusion.

hath no good sauour) but themselues are Agents and Sollicitors, sending to the Vniuersities, and inquiring after the worthiest men for such a place and charge of Soules, on whom, thus carefully sought, and iudiciously found, they freely collate the Benefice, sending the worthy Scholler (haply now pooring on his booke in his priuate Cell, and dreaming on no such matter) the Presentation sealed vp in a Box: so farre are they from expecting, that any Schollers modestie should be made so much as to blush, by being a Suitor, much lesse his honestie be blamed, for presenting his suite sealed vp in a Bagge. Wherein, mee thinkes, I see a noble emulation betweene the Laitie, and the Clergie of *England*, and (let mee speake it in the Apostles sense) betweene the children and the fathers. You are the gracious Sonnes, the sacred persons Patrons, are your spirituall Fathers, who haue begot you by the Word of Truth. O blessed emulation, free from the least enuie, sauing that it may well bee the enuie of other Nations. Emulate still yee sacred Fathers of the Church, and you noble heauen-bred Sonnes of such Fathers, of such a Mother. Contend on Gods Name, who shall bee able to lift vp whitest and purest hands, freest from Simoniacall briberie, when you shall all stand together at the great Barre: that as you were carefull to call worthy persons to the Pastorall Cures within your Patronage, bidding them, *Come*, not abiding till they should come without a Calling: so it may bee said to you at that day, being of the number of Gods Elect, and called to the great assembly of the

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Matth. 25. 34.

Great Shepherd, collected by his Angels from the
four windes, Come yee blessed of my Father, inherite
the Kingdome prepared for you from before the foun-
dation of the world. O blessed recompence! As you
freely called the blessed Ministers of Christ, inui-
ting them to come to their Ecclesiastical or Leuiti-
call inheritance here in the Kingdome of Gods
grace, prepared for them by Gods speciaall appoint-
ment, and vnder God by your speciaall care, as
Gods Fecoffees in trust: so then at that day, You that
haue beeene faithfull in a little, shall bee made Rulers
ouer much, and enter into your Masters joy. What
shall I say more? Your vertues haue almost rapt mee
with you into that third Heauen, where also I see
other of your workes following you, and giuing
full testimonie to what I haue said. And here I haue
a new occasion to breake forth into a second Gratua-
lition; where I must begin with you the worthy
Knights and Gentlemen of the Lower House of
Commons. For I heare that now of late you haue
by one vnanimous Vote, for your parts, passed a
Bill in your House, that Patrons also shall take the
Oath of Simonie, in as large and ample manner as
the Presentee doth. Here let mee also congratulate
my owne happinesse, that my maine Petition and
Desire is granted, before I could come to make it
knowne vnto you. And blessed bee God, who
hath put into your hearts this godly care. You haue
begun it, and it is alreadie more then halfe done;
nay, as good as altogether done. For you haue
commended it to the Honorable Lords both Spir-
ituall

Matth. 25. 21.

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tuall and Temporall of the Upper House, And is it
not then as good as done ? For comming to the
Temporall Lords, their pure vn-simoned hands
will easily subscribe: and doubt not then of the sa-
cred hands of the Lords Spirituall; whom, if the
matter laboured of some difficultie, you should
finde as the *Triarij*, to redintegrate all. And what
is wanting then, but (which is neuer wanting vn-
to you, and to the Church of God) the Kings
Royall assent, which shall crowne this noble Aet.
From the influence of whose Spirit (no doubt, next
vnder God) as from a most carefull *Nursing-Fa-
ther* of Gods Church, this motion came first to bee
inspired into you, as the will and affections receiue
their prime direction from the Soueraigne Dictate
of the intellectuall Power. And to make this good,
mee thinkes, I see the very foot-steps of his Maie-
ties Spirit and ingenie leading you along vpon the
ground of reason, and equitie. For, with what
reason and equitie, shall hee that purchaseth, both
be punished in purse, and pinched in conscience, by
taking the Oath ; and he that selleth, shall inioy his
Chapmans pecuniarie mulct, as a reward of his
owne equall, if not superiour, sinne, and his con-
science called to no account forit. As if a Law were
made to punish him that is robbed, and not the
Thiefe; or to punish him that is oppressed by vsu-
rie, and not the Oppressor. If any Recusant, though
hee professe to bee the Kings Liege Subiect, yet re-
fuse to take the Oath of Allegiance, who will sweare
for him, that hee is, and will bee a loyall Subiect?

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so that Patron, that shall bee vnwilling, either
that a Law shall bee made for him to take the
Oath of Simonie, or being made, will be
loth to take it, who will sweare
for him, that he neither is,
nor meanes to bee a
Simonist?

From my House in Friday-street.

May 24. 1624.

Soli Deo Trin-Vni Gloriam.

FINIS.

Errata.

PAge 2. line 23. reade vnderstand. p. 3.l. 8. for, gi, r. giuen. p. 5.l. 10.
for, it, r. is. p. 9. l. 2. r. appropriate. p. 16. l. 6. r. quenquam. p. 17. l. 29. for
is, r. it. p. 26. l. 22. r. Simonie, p. 29. l. 9. blot out the former, him. p. 32. l. 1.
r. the right. and l. 7. r. Damasus. p. 38. l. 37. r. settantur. p. 49. l. 27. r. eupitis.
p. 41. l. 21. r. sugere. p. 42. l. 15. r. such sacred. p. 42. l. 20. r. Glose. p. 45. l. 8. blot
out the latter not. and, l. 22. r. cuasion. p. 65. l. 23. r. gaines. p. 83. l. 18. r. poten-
tia. p. 88. l. 17. r. fearefully. p. 96. l. 13. r. infima. p. 103. l. 17. κλήροι. p. 113. l. 3.
r. oath. Other smaller faults, as some mispointings, or so; I must re-
ferre to the judicious Reader to correct.

• 18273

part of the library Readies to collect
O that I might get such a home without loss to 10; I wish to



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